

**AHL-I-HADITH MOVEMENT IN NORTHERN INDIA
1857—1947 A.D.**

BY

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C E R T I F I C A T E:

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This is to certify that the Doctoral Dissertation
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is the original work of Mr. Bashir Ahmad Khan. The work has
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been submitted on this topic.

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INTRODUCTION:

INTRODUCTION:

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The religious and spiritual foundations are, as a matter of faith and emotion, regarded to be perfect, and people who accept a particular religion and those who are born into it, are prone to consider it far above and beyond the reach of every wind of chance. Nevertheless, time has a tendency to render a system or institution out of date owing to its rigidity. Nothing in the world is ~~changeless~~ and the passage of time necessitates introduction of change and reform, so that the system or institution becomes more meaningful and helpful in the context of changed situation.

It was in this context that Mohammad Ibn Abdul Wahab in the beginning of the eighteenth century felt the need to register a protest against the customs and superstitious practices deep-rooted in the Muslim society. The intention of Mohammad Ibn Abdul Wahab seems to have been the initiation of reform in Muslim society. But he was opposed tooth and nail by the local people at Ayaina. Having ^A disowned by his own people, he betook himself to Dariya where "Wahabism" gained ground because of the cordial support and assistance of its

chief, Mohammad bin Saud.¹ The essential religious reform movement now entered a new phase in its history when it began to be supported by the political power.

But we should not lose sight of the fact that the English left no stone unturned in curbing the growing power of the Wahabis in the Arabian peninsula as it was a grave political danger to them in the Persian gulf.² The Wahabis were finally defeated at the hands of Ibrahim Pasha of Egypt who was backed by the English.

The eclipse of the Wahabis in Arabia, however, did not mean the end of the Wahabi Movement as a religious force.

India could not remain immune to the powerful influence of the Wahabi Movement. It was Sayyid Ahmad Barelwi (1831 A.D.) who took several measures to reform the Muslim society of all its accretions, customs and superstitious practices with a view to bringing back Islam to its pristine glory. Although Sayyid

1. Mohammed Ibn Abdul Wahab, Kitab-ul-Tauhid (Urdu translation by Abu Abdullah Mohammad bin Yusuf-ul-Surati), p. 20., John Philby, Arabia, pp. 33--38., Shorter Encyclopaedia of Islam, p. 618.
2. Masud Alem Nadwi, Hindustan-Ki-Fahli-Islami-Tahrik, pp. 11--13., Qeyamnuddin Ahmad, Wahabi Movement in India, p. 20.

Ahmad's movement of reform was indigeneous in character yet the impact of the Arabian Wahabis could not be rejected outrightly. The Wahabi crusade in Arabia and its neighbouring states infused a lot of fervour in the minds of Indian wahabis who under the leadership of Sayyid Ahmed Barelwi launched a crusade against the Sikhs and the English in the frontier, but died in the famous battle of Balakote in 1831.³

It is interesting to note that Shah Wali Ullah's movement for the revival and rejuvenation of Islam was almost contemporaneous with the movement started by Mohammed Ibn Abdul Wahab in Arabia. In India the movement gained momentum at the hands of Sayyid Ahmad who propagated the ideas of Shah Wali Ullah, and that is the reason some scholars called Wahabi movement of India as "Wali-Ullahi Movement".⁴

3. Qeyammuddin Ahmad, op. cit., p. 64., Abul Hasan Ali Nadwi, Sirat-i-Sayyid Ahmed Shahid, p. 379.

4. Masud Alem Nadwi, op. cit., p. 13., Ahmad Faruqi, Urdu Main Wahabi Adab, p. 5.

The Wahabi movement, though well established and consolidated within the universally fundamental principles of Islam, was described un-Islamic in its character. It was actually Fazl Rasul Badayuni who first of all used the term Wahabi against the followers of Sayyid Ahmad Shahid⁵. The English had also their hand in popularizing the term Wahabi. In fact, the impact of the writings of the British as well as some Muslim theologians was so great that the followers of Sayyid Ahmad Shahid came to be erroneously known as "Wahabis." However, some followers of Sayyid Ahmad Shahid, after entering into official correspondence with Government of British India under the leadership of Moulvi Mohammad Husain Batalwi, adopted the most acceptable and least controversial nomenclature of Ahl-i-Hadith.⁶

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5. Fazl Rasul Badayuni, Saif-ul-Jabar, Lucknow, 1291, A.H., pp. 37--39.

6. A letter from U. M. Young Esq, Secretary to Government of Punjab to Mohammad Husain Batalwi NO: 137, 19 June, 1887., Youngman, February 2, 1887., Tarjuman, Nagpur, 31st January, 1887., Shani-Hind Meerat, 1st February, 1887., Patna Institute Gazette, 27 February, 1887.

The Ahl-i-Hadith of India, of course, identified themselves with the reform movement of Ibn Taimiya⁷ (1263--1328 A.D.) who although of Hanabali persuasion, rejected most formulations of law schools in favour of a literal reading of the Quran and Sunna. He opposed the worship of the shrines of saints and other customs observed at Sufi Khanqah's.⁸

Although Ibn Taimiyas Movement of reform had many things in common with the modern religious movement like the one under discussion, it was not labelled as the Ahl-i-Hadith. On the other hand, however, the religious reform movement in India came to be know as the Ahl-i-Hadith so much so creating an impression of a separate sect among the Indian Muslims.

Moulana Nazir Husain Dehlawi and Nawab Sidiq Hasan Khan Bhopali were much influenced by Sayyid Ahmad's teaching of purging Islam of alien practices. Both these leaders of Ahl-i-Hadith played a prominent role in organizing the movement on a sound footing, thereby giving it a separate identity among the Muslims of India. The movement thus played a vital role in creating a good deal of religious consciousness among the Muslims of India. It also provided intellectual leadership to them.

7. Sona-Ullah Amritsari, Ahl-i-Hadith Ka Madhab, pp. 35--40.
8. Mohammad Umar Menon Ibn Taimiyas Struggle Against Popular Religious, Paris, 1976, pp. 15--17.

Regrettably, the Ahl-i-Hadith movement, though barely a century old, has so far neither been treated adequately nor presented in its proper historical perspective in the extant literature on the subject.

However, there are some scholarly works which are useful for understanding the political role of the founders of the movement. A pioneering attempt in this direction has been made by Professor Geyammuddin Ahmad.⁹ Since the scope of the work is limited to the attitude of the British towards the 'Wahabis', no attempt, as such has been made in this work at describing the role of the Ahl-i-Hadith in the aftermath of the period covered by the author. We find some sketchy references in Aziz Ahmad's work¹⁰ and in Barbara Daly Metcalf's work¹¹. Both the scholars have merely referred to the religious thought of the Ahl-i-Hadith which centres round mostly the controversial issues concerning theology. In these works the socio-political role of the Ahl-i-Hadith has been completely

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9. Geyammuddin Ahmad, The Wahabi Movement in India, Calcutta, 1966.

10. Aziz Ahmad, Islamic Modernism in India and Pakistan, London, 1967.

11. Barbara Daly Metcalf, Islamic Revival in British India, Princeton, New Jersey, 1980.

ignored. In his work M. A. Nadwi¹² briefly refers to the movement. The present work has thus mainly been chosen not for want of any comprehensive work on Ahl-i-Hadith movement but also in view of the significant role it played in the socio-religious and to a certain extent, political history of the Muslims of the sub-continent.

The period under review is noteworthy for many significant developments that took place in northern India. It was during this period that the Aligarh modernist movement was started by Sir Sayyid Ahmad Khan and Ahmadiya Movement by Mirza Ghulam Ahmad. Other important movements with their roots in northern India were the Ahl-i-Quran Movement and the Barelwi Movement. A brief history of these movements in relation to the Ahl-i-Hadith movement forms an important part by our analysis.

The study is based on published and unpublished material. The unpublished material comprising the archival records, the official documents, the census reports, Administrative reports, official records of the Muslim organizations in India like Nadwat-ul-Ulum Lucknow, Dar-ul-Salafiya Banaras, Dar-ul-Ulum.

12. M. A. Nadwi, Hindustan-ki-Pahli Islami Tahrik, Delhi, 1977.

Deoband, Jamiyat-i-Ahl-i-Hadith Delhi, Khuda Baksh Library
 Patna and Haji Abdullah Library West Bengal.

Among the sources referred to above the following
 need some notice in view of their importance:-

1. Ibqayul-Minan-Wa-Baqayul-Mehns:

Published in 1305 A. H. by Nawab Sidiq Hasan Khan Bhopali, the work deals with the life and activities of the Nawab. The general condition of the Muslims after the great conflagration of 1857 has casually been referred in it. The allegations levelled against the Nawab that he was an enemy of the Hanafis and also those of the Sufis, have been refuted in the work. He also refused to be a follower of Mohammad Ibn Abdul Wahab, but accepted himself to be a follower of Ahl-i-Sunnat.

2. Al'heyat Ba'dal Mainat:

This work was compiled by Fazl Husain Muzaffarpuri and was published in 1908 from Akbari Press Agra. It deals with the biography of Moulana Nazir Husain Dehlawi. The author regards Nazir Husain as an heir to Shah Mohammad Ishaq, Shah Abdul Aziz, and Shah Wali-Ullah on the ground of his scholarly attainments.

3. Makatib-i-Nazirya:

It contains letters addressed to various Ahl-i-Hadith leaders of India. In most of the letters, addressed to Nawab Sidiq Hasan Khan, Some Ahl-i-Hadith leaders have been recommended for the award of maintenance grant. This manuscript is available at Indian Islamic Institute Studies New Delhi.

4. Futuhat-i-Ahl-i-Hadith:

Published in 1906, the work was compiled by Sona-Ullah Amritsari. The author has collected a lot of information regarding the cases between Ahl-i-Hadith and the Hanafis tried in the courts of the British Indian territories. The information is based on the selections from the Government records of Allahabad, Punjab and Bengal High Courts. Some important decisions given by various Chief Justices, especially that of Justice Mahmud is incorporated in it. For several years this work was used for reference purposes in the settlement of issues like Amin-i-Biljahar, Rafi-yadin and Khalfu'l-Imam.

5. Ahl-i-Hadith Ka Madhab:

Compiled by Sona-Ullah Amritsari, it gives a good deal of information about the religious thought of the Ahl-i-Hadith.

CHAPTER --- II

WAHABI MOVEMENT IN INDIA:

The beginning of the nineteenth century witnessed the English East India Company emerge as the major political power in India. It also saw the fall of the Mughal Empire as an effective system of political control in India. The last years of the reign of Aurengzeb (1659-1707 A.D.) were marked by revolts, and following his death in 1707 A.D., wars of the succession and the rise of the local and provincial powers brought an end to the politico-military unity that had been created by the Mughal rule. The Hindu and the Sikh princes competed with local Muslim commanders and Afghan and Persian invaders for dominance within the sub-continent, but no single power was able to establish a position of strength for itself. Thus, after the establishment of the British rule, medieval Indian society, too, began to crumble. The Indian Muslims particularly felt a great challenge to their institutions owing to the onslaught of outside forces. Although they lost political power, they responded to the British occupation of India positively. As pointed out by Z. H. Faruqi, "the Muslims felt the need for reformation which must come from within the indigenous populace itself. They were not going to tolerate the impact of foreign forces. It, perhaps, injured their sense of pride. Probably it meant to them a surrender to forces under the command of infidels. Therefore, they acted, but as they were

not fully conscious of social and economic factors, they acted primarily in the religious field, believing that religious reform would bring mundane glory in its train".¹

The Muslim response to the changing situation was dominated by the career and literary works of Shah Wali-Ullah (1703-1763 A.D.) in whose though one can see the interaction of broader themes of eighteenth century Islamic history. He was an erudite scholar and a keen observer of his contemporary society². And while writing about the decline of the Mughal Empire, he pointed out the fiscal instability and the oppression of the peasants as being mainly responsible for political unrest and revolt.³ He tried his utmost to bring home to the ruling chiefs and nobility the evils which had crept in the Muslim society, and urged them to play their role in reforming the society. He knew that the political power which the Muslims

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1. Ziya-ul-Hasan Faruqi, The Deoband School and the Demand for Pakistan, p. 8.
2. Khaliq Ahmad Nizami, Shah Wali-Ullah Ka Siyasi Maktubaat, p. 31. The author has published 26 letters of Shah Waliullah which the latter sent to different kings of India including Ahmad Shah Abadali and Najib-ud-Daula (1707-1770); Qureshi, The Muslim Community, p. 192. p. Handy, The Muslims of British India, pp. 29--30. Aziz Ahmad, Islamic Studies in the Indian Environment, London, p. 210.
3. Ibid.,

had least could not be regained unless the disruptive forces such as Jats, Sikhs and Marathas were weeded out from the political field. He considered the Mughals unfit for this task on account of their internal feuds.⁴ He, therefore, pitched his hopes on Ahmad Shah Abdali and Najib-ud-Daula who could launch a crusade against such forces.⁵

Najib Khan (1707-1770) received the title of Najib-ud-Daula and the Panjhaazari mansab from the Mughal Emperor Ahmad Shah (1748-1754 A.D.) for his loyal services to the throne.⁶ "He had no equal in his age except Ahmad Shah Abdali".⁷ Najib-ud-Daula was a religious minded man and according to Shah Abdul Aziz "he had nine hundred learned men in his company and paid for their maintenance according to their ability".⁸

4. Shah Wali ullah, Hujjat-ul-Lah-al-Baligha, Chapter Siyasat-ul-Madina, pp. 32-35, 37. Khaliq Ahmad Nizami, op. cit. p. 37. Mohammad Manzoor Ahmad Wamani, ed., Tazkira Shah Wali ullah, Alfurqan Barielly, 1941, p. 349; Mujeeb, Islamic Influence on Indian Society, p. 84.
5. Ibid., See also Shah Wali ullah, Tajhimat-i-Illahiya, pp. 41-42.
6. Jadunath Sarkar, Fall of the Mughal Empire, II, p. 415.
7. Ibid.,
8. Shah Abdul Aziz, Mulfuzat-i-Azizya, p. 81.

Shah Waliullah besides being dissatisfied with the uncongenial political atmosphere, was also distressed to see Muslims sunk in superstition, darkness and ignorance.⁹ He believed that the whole trouble was due to the disappearance ¹⁰ of the institution of Khilafat in favour of Kingship.^{10a} People were accustomed to pay their homage blindly to the reigning sovereign disregarding the fact whether he deserved it or not. Secondly, the spirit of ijtihad¹¹ was practically dead among the Muslims. He endeavoured his utmost to reform the Muslim society so as to bring it to its pristine glory.¹²

Shah Waliullah's thought determined the drift and direction of Muslim political and religious thought of the succeeding generations. The most obvious impact of his thinking

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9. Shah Waliullah, Hijrat-ul-Lah-al-Baliga, pp. 35-37.

10. See also S.A. S. Rizvi, Shah Waliullah and His Times, p. 313.

10a. Ibid.

11. Ijtihad is an individual reasoning or enquiry on the part of a Mujtahid (one who is well versed in jurisprudence) on a point not given in traditions. It is a process of arriving at logical conclusions on certain vague issues through deductions on questions of law and theology. The person doing is deductive thinking is known as Mujtahid.

12. S. A. A. Rizvi, op. cit. pp. 313--315; Qureshi, op. cit., p. 192. P. Hardy, The Muslims of British India, op. cit., pp. 29--30.

could be seen on the life and activities of his son, Shah Abdul Aziz (1746-1824 A.D.) The latter received his education at the feet of his father, and learnt the classical traditions of Hadith, Siha-Sitta¹³ almost by heart. He carried the ideas of his father to a wider circle than the latter had been able to do.

Shah Abdul Aziz lived in Delhi for nearly seventy eight years. During this period Delhi passed through one of the most momentous periods of her history. The quick drama of political change in Delhi conditioned his political thought. He condemned the degradations of the Sikhs, Jats and the Marathas, but did not describe the country under their control as Dar-ul-Harb¹⁴ when the British power was established in Northern India he issued a fatwa in 1803 declaring all land under their occupation as Dar-ul-Harb¹⁵.

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13. The six sound and reliable collections of the holy Prophet's traditions which are generally recognized by the Sunni Muslims as the most authoritative. They are (1) "Bukhari," (2) "Muslim," (3) "Abu Dawood," (4) "Al-Tirmidhi," (5), "Al-Nasi," (6) "Ibn Majah."

14. Sayyid Mohammad Miyan, Ulama-i-Hind Ka Shandar Mazi, Vol., II, 1957, pp. 88-89.

Literary, it means that land of warfare ", according to the Dictionary of Ghiyas-ul-Lughat, Dar-ul-Harb is a country belonging to infidels which has not been subdued by Islam. According to Qamus it is, "a country in which peace has not been proclaimed between Muslims and unbelievers. See T.P. Hughes., op. cit. p. 69.

15. Shah Abdul Aziz Fatwa-i-Aziziya, 1904, pp. 16--17., Urdu translation (Kanpur ed.), pp. 35--37, W.R. Hunter, Indian Musalmans, (London,), 1871, p. 140.

The expansionist policy of the British and drain of India's wealth at their hands further forced the Muslim community to look for its future. Thus Shah Abdul Aziz played an important part in awakening the political consciousness among the Muslims. Besides Shah Abdul Aziz, Sayyid Ahmad Shahid and Ismail Shahid also contribute to the growth of political awakening among the Muslims.

Sayyid Ahmad Barelvi belonged to an elite family of saintly renown settled at Barelvi. He was the son of Sayyid Mohammad Irfan and was born in 1201 A.H/1786 A.D.¹⁶ He received his early education at home. Soon after the demise of his father, he proceeded to Lucknow in search of employment.¹⁷ Here he did not remain at ease. After sometime he joined the army camp of Nawab Amir Khan of Tonk.¹⁸ From the very start of his career he was keen to wage a holy war against the infidels in order to rid the country of the foreign domination. Thus

16. Mohammad Jafar Thanesari, Tarikh-i-Ajiba, 1201 A. H., p. 3; G. R. Mehr, Jamaat Mijahideen, Lahore, 1955, pp. 16--17.

17. Ibid., Zuhurat-ul-Hasan, Arwah-i-Salasah, p. 125.

18. Mehr, Sayyid Ahmad Shahid, pp. 112--13, W. W. Hunter, op. cit. pp. 23-27

he carried on the same message among the countrymen¹⁹. However, when in 1817 Amir Khan of Tonk entered into an alliance with the British, Sayyid Ahmad left his camp²⁰ and moved to Delhi where he became a disciple of Shah Abdul Aziz²¹.

Sayyid Ahmad was deeply impressed by the religious ideology of Shah Abdul Aziz who had already declared India under British domination as Dar-ul-Harb.²² As a matter of fact, Sayyid Ahmad began to preach the doctrine of Wali-ullah. This is the reason why Sayyid Ahmad's movement is also called the Wali-ullah movement²³. Shah Abdul Aziz was so much impressed by

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19. It is to be noted that Sayyid Ahmad inherited the practice of waging holy war against 'infidels' from his predecessors. The first notable person among his predecessors was Amir Kabir Qutub-ud-Din Madani (nephew of Shaikh Abdul Qadir Jeelani) had also waged holy wars against the 'infidels' by various means. See Abdul Hasan Ali Nadvi, Sirat-i-Sayyid Ahmad Shahid, p. 52.
20. G.R. Mehr, op. cit. p. 17; See also W. W. Hunter, op. cit. p. 24
21. G. R. Mehr, Sayyid Ahmad Shahid, pp. 112--113, See also Home Secret Consultation No: 101 of 1936, p. 3.
22. Shah Abdul Aziz, Fatwa-i-Azizi, Delhi, 1311 A. H., p. 17.
23. M. A. Nadwi, Hindustan-ki-Pahli Islami Tahrik, p. 13. See also Ahmad Faruqi, Urdu Main Wahabi Adab, p. 5.

his spiritual attainments that he commanded his whole family, relatives and friends to swear fealty to him and accept his leadership²⁴. Consequently, Shah Ismail²⁵, and Abdul Hai, nephew and son-in-law of Shah Abdul Aziz, owed allegiance to Sayyid Ahmad. Both the leaders who played a prominent role in the spread of 'Wahabi' doctrines in India were trained in the traditions of the school of Wali-ullah.

From the very beginning of his career Sayyid Ahmad denounced the prevailing customs particularly 'grave-worship' saint-worship and supplication at the tombs of the graves and excessive veneration of the "pirs".²⁶ Such superstitious practices, he declared, were actually borrowed from Hinduism.²⁷

It is important to note that Sayyid Ahmad and his followers have often been dubbed as fanatics and 'Wahabis' by his opponents, connecting his reform movement with Arabian reform movement launched by Mohammad Ibn Abdul Wahab

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24. G. R. Mehr, Jamaat-i-Mujahideen, op. cit. p. 75.

25. Author of Sirat-i-Mustaqim, a principle treatise on "Wahabi" sect., printed in Calcutta by an active member named Moulvi Mohammad Ali of Rampur about 1822, A.D.

26. Mehr, op. cit. pp. 37--39; W. W. Hunter, op. cit.,³³ p. 4.

27. Ibid.,

(1703--1783)²⁸. The main object of the opponents seems to have been to discredit the movement. Although the adherents of Sayyid Ahmad called themselves as "Mohammadis" and their movement "Tariqah-i-Mohammadiya" or the path of Mohammad²⁹, the British carried on malicious propaganda against the movement through their missionaries and scholars, especially Hunter and Neibuhr. Hunter was so much hostile to the movement that he described it as a new religion of Sayyid Ahmad and Sirat-i-Mustaqim as the new Quran of the sect³⁰. Not only this, he even repeatedly called Sayyid Ahmad the Prophet of the new sect³¹. Hunter also alleged that the main concern of the followers of Sayyid Ahmad was to establish an Islamic state in India³².

The term "Wahabi" was coined by the British in order to create schism within the Muslim community. For a proper understanding of the history of the Ahl-i-Hadith movement in

28. Dr. K.M. Ashraf in his article "Muslim Revivalists and the Revolt of 1857" (edited by P.C. Joshi, people's publishing House Delhi, 1957), has remarked that "the term "Wahabi" is certainly inaccurate in as much as the political objects of the "Wahabis" and their social out-look in general were derived, not from the doctrines of Mohammad Ibn Abdul Wahab, but from the earlier teachings of Shah Wali-ullah."
29. Censuf of India, Vol. XIX, Part I, Punjab and its Feudatories, 1891, p. 190. Qureshi, op. cit. p. 206-07.
30. W. W. Hunter, op. cit. p. 45.
31. Ibid., 43--44--45--48--50.
32. Ibid., pp. 15--18.

India, it would, therefore, be necessary to give a brief background of the Wahabi movement in Arabia. It would be necessary to examine how far the Ahl-i-Hadith in India were influenced by the Wahabi movement.

WAHABI MOVEMENT OF ARABIA:

The thirteenth century saw the destruction of the Abbasid Caliphate at the hands of the Mongols³³. This marked the decline of Islam as the world force, and it indeed, gave a traumatic shock to the Muslim world³⁴. During this time the Sunni traditional law had come to stay³⁵. Ibn Taimiya (1263--1328 A.D.) was the first to raise his voice against this tradition³⁶. He was of the view that the atmosphere around him was polluted by indisciplined mystics in so far as the fundamental place of Shariat was concerned³⁷. He believed that

33. Francesco Gabriele, The Great Revolution of the Arab Revival, 1961, p. 23; Charles Issawi, An Arab Philosophy of History, 1950, pp. 122--123.
34. Ibid.,
35. The Muslim community was urged to have unbounded faith in the supremacy of the Islamic law. See H. Laoust, Encyclopaedia of Islam, 1971, III, pp. 951-953.
36. Juluis Germanus, Modern Movements in Islam, p. 9. E. I. J. Rosenthal, Political Thought in Medieval Islam, pp. 51, 54.
37. Mohammad Umar Menon, Ibn Taimiya's Struggle Against Popular Religions, Paris, 1976, pp. 15--17.

Darwishes had introduced unislamic practices of sama and Rags (music and dances at Khanqahs) and idolatrous practices of worshipping the tombs of saints. He also rejected various other forms of sufism³⁸. He was so opposed to these unislamic practices that he even used derogatory language against the worship of the grave of the Prophet³⁹. In his criticism of the veneration of the Prophet's grave he quoted Shariat to support his argument⁴⁰. Not only he cursed the Darwishes and sufis but even ulama of the time who introduced new things in Islam. Many of the current legal opinions and judgements appeared to him heretical innovations based on the consensus (ijma)⁴¹ of the ulama who had refused to examine whether their opinions were in harmony with the book⁴². According to Ibn Taimiya, the ulama under such circumstances deprived the

38. He did not outrightly reject mysticism and the spiritual values of the sufis. He had the greatest esteem for some of the sufis of Islam. He, for instance, repeatedly calls the saint Abdul Qadir Jeelani, al-wali, al-wasil, al-arif, al-kamil--epithets, bearing unmistakable sufi, identity. See Umar Menon, op. cit., preface.

39. Mohammad Umar Menon, op. cit. p. 15.

40. Ibid.,

41. It is a collective opinion of the ulama on such points as are not explicitly discussed in traditions.

42. Julius Germanus, op. cit. pp. 9--10.

people of the right of ijtihad because the existing laws had finally been interpreted and beliefs regarding rituals had been formulated⁴³.

After the death of Ibn Taimiya the dominant form of contemporary Islam was permeated with abuses particularly at the hands of Turks⁴⁴. Some new customs and usages which had crept into the Islamic tenets, had almost taken the shape of laws in the Islamic society. These customs and other superstitious practices remained intact in the Muslim society for a quite considerable period. And there seems to have taken place no reform movement in the Muslim society until the beginning of the last quarter of 18th century.

The starting point of the religious reform movement in Islam was central Arabia where "Wahabism" had its origin founded by Mohammad Ibn Abdul Wahab (1703--1783 A.D.) He was born at Ayaina, a small town in Nejd. He devoted himself to the study of theology and jurisprudence and according to ancient customs attended the colleges in the capitals of Islamic east⁴⁵. In Baghdad, he acquainted himself with the

43. Ibid.,

44. Carl Brokelmann, op. cit. p. 352.

45. Mohammad Ibn Abdul Wahab, Kitab-ul-Tauhid, (Urdu translation by Abu Abdullah Mohammad bin Yusuf-ul-Surati) p. 20; Philby, op. cit. pp. 33--38; Shorter Encyclopaedia of Islam, p. 618.

doctrine of Ahmad Ibn Hanbal⁴⁶ (850--855 A.D.) the founder of the last of the four orthodox schools of jurisprudence. He further studied the writings of Ibn Taimiya⁴⁷ who, in the fourteenth century, had revived the teaching of Ahmad Ibn Hanbal. John Philby says that Ibn Taimiya "was the main source of inspiration to Mohammad Ibn Abdul Wahab⁴⁸ On his return home, Mohammad ~~felt~~ disgusted with the state of affairs there, and remarked that his countrymen were sunk in shirk and bidat. He quoted the famous saying of the Prophet of Islam while criticising the people⁴⁹ :-

"Hear what said the Prophet of God--Behold Jewry, it is divided into seventy and one divisions;

And to ! the Nazarenes, into two and seventy divisions be they divided;

Verily, I say unto you, this people of mine shall be divided into seventy and three divisions;

They be all of them, for the flames of hell except one!"

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46. Ibid., Philby, op. cit. p. 33.

47. Philby, op. cit. p. 33; See also Dr. Luthez, New World of Islam, pp. 42, 44, 48, 108, 109, 111.

48. John, Philby, op. cit. pp. 33; Luther, op. cit., pp. 40-44.

49. Bukhari, Vol. IV, pp. 91-93.

Mohammad Ibn Abdul Wahab vehemently raised his voice against the saint-worship, grave-worship and newly created customs observed on the religious festivities⁵⁰. His main object was also to reform and rejuvenate Muslim society in terms of purging the religion of its accretions and corruptions⁵¹.

It is important to mention here that the movement founded by Mohammad Ibn Abdul Wahab erroneously came to be known as Wahabism⁵². As already stated, the term "Wahabi" was coined by Europeans only to create dissensions within the Muslim community, although the "Wahabis" of Arabia called themselves Muwahiddin or monotheists⁵³ and their system Tariqah Mohammad--following the school of Ahmad Ibn Hanbal⁵⁴. However, we should not lose sight of the fact that they came to be known as "Wahabis" after the name of Ahmad's father,

50. Mohammad Ibn Abdul Wahabi, op. cit. pp. 16--20.

51. Abdul Waheed, Urdu Encyclopaedia, p. 1561.

52. Ibid.,

53. H. A. R. Gibb, Shorter Encyclopaedia of Islam, p. 618.

54. Mohammad Ibn Abdul Wahab, op. cit. p. 20.
Abdul Waheed, op. cit. p. 1561.

Abdul Wahab, who was, by no means, connected with the movement. Infact, Mohammad Ibn Abdul Wahab never claimed himself to have laid the foundation of any new religion as has wrongly been insinuated by European scholars⁵⁵.

It must be pointed out that "Wahabis" were not different from the rest of the Muslims but they laid stress on certain doctrines particularly monotheism and ijtihad⁵⁶. They looked Ibn Taimiya as the greatest of the medieval scholars and acknowledged his authority⁵⁷.

The Wahabi movement, because of its reformatory character, should thus be regarded as a puritan movement⁵⁸ as its main object was to purge Islam of all accretions and customs deep-rooted in the Muslim society.

55. W. W. Hunter, The Indian Musalmans, op. cit. pp. 15-17; Qeyammuddin Ahmad, op. cit. p. 16.

56. Philby, op. cit. p. 33.

57. Ibid.,

58. The puritan movement which started in England in the 16th and 17th centuries, was directed against the Roman catholics who worshipped the images and relics of saints. Infact, the puritans wanted the simpler forms of church ceremony and aimed at putting an end to the superstitious practices and customs. See Christopher Hill, Puritans and Revolutions, pp. 199-200.

Mohammed Ibn Abdul Wahab who denounced the customs and other superstitious practices created great anxiety even among the Hanabalites of Arabia⁵⁹. People started making confederacies against him and he was not even safe from the criticism of his father who was a Qazi of the city⁶⁰. Having disowned by his own people, he betook himself to Dariya where Wahabism gained ground because of the cordial support and assistance of its chief Mohammad bin Sa'ud⁶¹. The essentially religious reform movement now entered into a new phase of its history when it began to be supported by the political power.

Mohammad Ibn Sa'ud had to undertake a series of fights against the chiefs of Dariya, Hurmaila and Riyadh in order to become a temporal chief of the greater parts of Nejd while Mohammad Ibn Abdul Wahab looked after the religious side. Under the latters influence Mohammad Ibn Sa'ud established a system of Government strictly in accordance with Shariat⁶².

59. Mohammad Ibn Abdul Wahab, op. cit. pp. 9--10; See also Julius Germanus op. cit. p. 12.

60. Philby, op. cit. p. 33.

61. Philby, op. cit. p. 39; Julius Germanus op. cit. p. 12.

62. Philby, op. cit. p. 40; Dr. Luther, op. cit. p. 88.

It is to be noted that Wahabism would never have achieved such a fame without the support of Mohammad Ibn Sa'ud and the major role he played in extending the control of his kingdom over many neighbouring areas. The successor of the prince of Al-Hasa was defeated and lost his domains to Wahabis.⁶³

Mohammad Ibn Sa'ud died in 1765 A.D., and was succeeded by his son Abdul Aziz who led the Wahabi crusade⁶⁴. During his reign, too, Mohammad Ibn Sa'ud continued to guide the religious conscience of the people until his death in 1783 A.D.⁶⁵

Abdul Aziz who had distinguished himself in warfare during his father's life-time followed in the latter's footsteps by extending the territories of his kingdom. He advanced as far as kuwayt, the sole harbour in the north-east of Arabia⁶⁶. He was also able to liberate the holy cities of "Mecca and Madina of some of the weeds of heresy".⁶⁷

63. Philby, op. cit. p. 41.

64. Ibid., p. 44; S. P. Sykes, op. cit. p. 279.

65. Mohammad Ibn Abdul Wahab, op. cit. p. 15.

66. Philby, op. cit. pp. 66--67.

67. Qeyammuddin Ahmad, op. cit. p. 19.

Towards the end of 18th century Abdul Aziz had become very powerful and had now gained firm roots in the Arabian peninsula. The Wahabis started harrassing the pilgrims of Mecca and pillaged the sanctuaries of the Shia community at Nadjaf and Karbala⁶⁸. The Shias turned furious against the Wahabi activists and ultimately killed Abdul Aziz⁶⁹. He was succeeded by his son Sa'ud bin Abdul Aziz. He once again captured Mecca and Madina in 1806 A.D. which were recaptured by the Turkish authorities, earlier. He tried to keep even Syria and Iraq under his influence and also the Persian gulf.⁷⁰

The growing political power of the Wahabis was a menace to the Sultan of Turkey⁷¹ and also to the British⁷². The Turks approached Mohammad Ali Pasha of Egypt and sought

68. Carl, Brokelmaun, op. cit. pp. 357--359.

69. Ibid.,

70. Qeyammuddin, op. cit. p. 20.

71. It should be borne in mind that the whole Muslim world acknowledged the overlordship of the Turkish Sultan, who was the protector of the holy cities of Mecca and Madina. The Wahabi occupation of these two cities gave a blow to the temporal and spiritual eminence of the Turkish Sultan. The growth of the Wahabi power in the persian gulf was a grave political danger to the English. See Ismail Ghaznavi, Tuhfa Wahabiya, pp. 3-4.

72. M. A. Nadvi, op. cit. p. 14.

his aid for overthrowing the Wahabis. Here the Turks followed a diplomatic policy of killing two birds with one stone. On the one hand, they wanted to weaken the power of Pasha in the process of defeating the Wahabis.⁷³ And, on the other, they believed that even if the Pasha would come out victorious, the credit again would go to the Turks. Mohammad Ali sent Ibrahim Pasha to overthrow the Wahabi kingdom and the latter succeeded in his mission.⁷⁴ The Wahabi capital was plundered.⁷⁵ The English were so apprehensive of the Wahabis that they gave congratulations to Ibrahim Pasha for his victory against them.^{75a}

But the eclipse of the political power of the "Wahabis" in Arabia did not mean the end of the Wahabi movement as a religious force. Even in the political sphere, its effects were too enduring to be easily uprooted. Indeed, within a short span of time the Wahabis left a deep impact.⁷⁶ This is shown by

73. Qeyamuddin Ahmad, op. cit. p. 20.

74. Ibid.,

75. Ibid.,

75a. M. A. Nadwi, Hindustan Ki Pahli Islami Tahrik, p. 14.

76. Schuyler describes the Wahabi preachers in the Khokand. In 1861 an attack led by Ishan Ish Mohammad Kul (disciple of Khokandian Wahabi preacher, Sufi Badal) was made on the Russian station Kharasue, on the high road between Hodyent and Tashkant. See Schuyler, Turkistan, London, 1867, Vol. II, p. 254. What actually helped the Wahabis for the propagation of their views was the fact that with Hijaz as their headquarters, they could easily establish contacts with a large number of pilgrims who thronged there from almost every corner of the world. See Studies in Islam, Vol. IX, NO. 2, April, 1967.

the fact that the essentially puritan movement started by Sayyid Ahmad in the beginning of the nineteenth century came to be regarded as the Wahabi movement. As a matter of fact Sayyid Ahmad's movement was purely Indian in origin and drew inspiration from the writings of Shah Wali-ullah of Delhi, who is said to have been a fellow student of Mohammad Ibn Abdul Wahab at Mecca. As students, both seem to have been influenced by the scholars of Mecca. No wonder, therefore, their movements had certain points of similarities. Thus both Mohammad Ibn Abdul Wahab and Shah Wali-ullah laid much ~~emphasis~~ 77 on monotheism (God is self existent and creator of all other beings) and rejected the theory of Wasalat-intercession.

After the death of Shah Wali-ullah, his movement of reform began to be followed by Sayyid Ahmad Barelvi and Ismail Shahid. It is corroborated by the fact that the two monumental works entitled Kitab-ul-Tahuid and Taghiyat-ul Iman of Mohammad Ibn Abdul Wahab and Ismail Shahid respectively are unanimous in 78 stressing the cardinal virtues of tauhid.

It is not out of place to mention here that there were certain important points of difference between the two. These differences can be discussed only when we take into consideration the different political conditions prevailing in India and in

77. Mohammad Ibn Abdul Wahab, op. cit. pp. 21--25.

78. Shah Wali-ullah.

Arabia when the puritan movements engulfed these countries.

The Muslims of India at this critical juncture were mainly confronted with serious political problems⁷⁹. They faced a great challenge from the English on one side, and on the other, the growing Sikh power had also posed a great threat to them⁸⁰.

It was under these circumstances that Sayyid Ahmad began to preach the doctrines of jihad in the light of Shariat.⁸¹

Mohammad Ibn Abdul Wahab on the other hand, had raised his voice against the prevailing customs which he had described as innovations (bidat)⁸². Secondly, there was hardly any reference of jihad in his Kitab-ul-Tauhid as there was no less

79. The Muslims who had ruled over India for centuries together were not in a position to accept the British supremacy on the political scene of India. They began to feel discomfort with the growing power of English in India. As a result of it, they got themselves merged with the Wahabi movement of India which they believed as the only solution to their socio-political problems.

80. The Sikhs had inflicted tortures upon the Muslims in Punjab. They were not allowed even to recite Namaz in the congregational prayers. Number of mosques were converted into horse breeders. Such state of affairs compelled Muslims to resist the onslaught of the Sikhs in Punjab.

81. Records on Wahabi Trials (1863-1870) Dacca 1961., See W. W. Hunter, op. cit., p.

82. Mohammad Ibn Abdul Wahab *op. cit.*, pp. 14--18.

of political power in Arabia and Arabian Wahabis represented essentially an attempt for socio-religious reform. Sayyid Ahmad's movement though reformatory in essence was mainly against the British.⁸³

It is not correct to say that Sayyid Ahmad was converted to Wahabism during his pilgrimage to Mecca as has wrongly been asserted by some of the European scholars.⁸⁴ The early career of Sayyid Ahmad is covered by the period when the efforts of Arabian Wahabis were confined to Nejd. The Wahabi ideology appeared on the global level much later. We should not lose sight of the fact that at the time of Sayyid Ahmad's pilgrimage, the holy cities were already under the control of the Turks. The Wahabis were suspected and their presence hardly tolerated. The truth is that the European scholars have not taken into consideration the fact that long before his pilgrimage to Mecca, Sayyid Ahmad had already started the religious reform movement in India.

It can hardly be denied that both Sayyid Ahmad and Shah Ismail acquainted themselves with the Wahabi movement of Arabia and its ideology during their stay at Mecca. Sayyid Ahmad witnessed the successful campaigns of the "Wahabis" in

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83. Records of the Government of Bengal xiii (1866), pp. 143-44
Records on Wahabi Trials, pp. 276-288-290.

84. W. W. Hunter op. cit. p. 53; See also D. S. Margoliouth, Mohammedanism, p. 179.

Arabia. After returning to India he enthusiastically preached the doctrines of jihad⁸⁵. People in large number began to offer bist to Sayyid Ahmad. The bist of the Sadiqpur family was of important eminence⁸⁶. It played a dominant role in propagating the Wahabi tenets after the demise of Sayyid Ahmad in 1831 A.D. It was here at Patna that the seeds of permanent organisation for enrolling new number and collecting funds for impending struggle were laid⁸⁷. Hunter describes the Wahabi head-quarters at Patna as the Central propaganda⁸⁸. The "Wahabis" managed their underground activities so efficiently that the authorities did not know anything about their head-quarters for a long time. The rebel leaders had shed their fear of British authority and "one of them who had assembled seven hundred men in his house, had declared his resolve to resist any investigation by the police by force"⁸⁹.

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85. W.W. Hunter, op. cit. p. 5; See also Wagai-i-Ahmadi, ff. 21, 23--27.

86. Qeyammuddin Ahmad, op. cit. p. 31.

87. Hunter, op. cit. p. 5; Records of Government of Bengal, xiii, 1866, p. 141. Records on Wahabi Trials, p. 85. Qeyammuddin, op. cit. p. 105.

88. Ibid., p. 5.

89. W. W. Hunter, op. cit. p. 37; Qeyammuddin, op. cit. p. 24.

Sayyid Ahmad stayed at Patna for sometime in the company of Wilayat Ali and Shah Mohammad Husain⁹⁰. He appointed his caliphs and delegated them authority to preach and proselytize in his name⁹¹. Similar agents were appointed in all large towns for collecting funds⁹². The prominent agent appointed at Patna was Shah Mohammad Husain⁹³. Besides him, Moulvi Welayat Ali, Moulvi Enayat Ali, Moulvi Murham Ali, and Moulvi Farhat Husain were also appointed as caliphs⁹⁴. During his course of journey to various parts of India, Sayyid Ahmad was able to influence a large number of people who later on took bias at his hand.

Abundantly equipped with men and material Sayyid Ahmad was now ready for a war. He knew that the movement for the reconquest of India must start in the north with the help of Afghanistan and he choose Punjab as the first target⁹⁵.

90. Qeyamuddin Ahmad, op. cit. p.25.

91. Ibid.,

92. These funds were raised by Takat i.e. a tax on the profits of trade and donations from the well wishers to the faith. See W.W.Hunter, op. cit. p. 5. The Govt. itself was aware that the proceeds from these donations and funds were possibly used for the promotion of jihad. See Census of India, 1901, VI, I. pp. 174-75. Seditious Committee Report, 1918, p. 175.

93. Mallenson, Indian Mutiny, Vol.I, 1878, London, p. 32

94. Home Judicial Proceeding Nos 70-74, Old 27 Sept., 1865, p. 502, W.W.Hunter, op. cit. p.5. See also Mallenson, Indian Mutiny, 1878, Vol. I, p. 52.

95. It was the urge of his political maturity and practical experience that he believed struggle should begin from the northern frontier where the powerful tribes could help such a movement. There was a large majority of Muslims upto Turkistan. It was due to his political insight that he did not make India the centre of his political activities. Here he would have been forced to face hostile powers from every side and it would have been practically

He proceeded towards Kabul and at the gates of Kandahar he had found too much response to his call on the parts of nobles and masses of that city⁹⁶. He also sent letters to the rulers of Kashmir⁹⁷, Chitral, Bukhara and other neighbouring areas⁹⁸. His choice in choosing the frontier as the centre of his political activities could be judged in his own words. In India "I could not find a suitable place to begin my movement for jihad though most of the people promised to help"⁹⁹.

But before he could go ahead he had to deal with the Durani chiefs who proved a source of trouble to the caravans of Sayyid Ahmad¹⁰⁰. It was probably due to this menace that Shah Ismail was recalled from Pukhli¹⁰¹.

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96. W. W. Hunter, op. cit. p. 5.

97. Kashmir occupied an important position in his plan of crusade. Its occupation would have provided him "control of an extensive area with ample resources, a large majority of the Muslim population and a strong line of natural defence secure against Sikh incursions. See, Qeyammuddin, op. cit. p. 50.

98. Ibid.,

99. Abdul Hasan Ali Nadvi, Sirat-i-Sayyid Ahmad Shahid, Part Ist, p. 379.

100. Qeyammuddin, op. cit. p. 34

101. An area lay on the border of Kashmir.

Sayyid Ahmad, in order to avert the Durani threat, entered into an alliance with some of the tribes of the Khyber area, owing to which he occupied Peshawar, the centre of Durani chiefs¹⁰². In the meantime they were defeated in the battle of Usmanzai in May 1828 A.D. After a short stay at Peshawar, Sayyid Ahmad had to abandon it due to the defection of the tribesmen who were expected to help¹⁰³. He believed it was essential to bring socio-religious reformation among the tribesmen so that they could understand the significance of the movement¹⁰⁴. Accordingly, he organized a big religious gathering in Panjtar where he delivered a sermon bringing home to them the significance of the holy war--jihad in Islam¹⁰⁵. Due to his sustained efforts, Panjtar turned into a chief centre of the Wahabi operation. The Wahabi developments in this area and the opposition of some of the local leaders especially of Khanda Khan have been discussed at length by a learned scholar of this subject¹⁰⁶.

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102. Qeyammuddin, op. cit. p. 51; W. W. Hunter, op. cit. p. 8.

103. Ibid.,

104. Ibid.,

105. Ibid.,

106. Ibid.,

The people of Hazara¹⁰⁷, too, supported the movement of Sayyid Ahmad. They were under the oppressive rule of Hari Singh Nalva the famous Sikh General and Governor of Hazara¹⁰⁸. Sayyid Ahmad in the meantime proceeded to Balakote which was an important village in Kunwar Pass¹⁰⁹. It was here that a battle was fought between him and the Sikhs. Though he fought gallantly, he died with his 187 followers¹¹⁰, the prominent among them was Shah Ismail¹¹¹.

The Wahabi movement did not die with the death of Sayyid Ahmad Shahid. Infact, their sacrifices continued to inspire generations of Indian Muslims. The movement, of course, suffered a great set-back due to Sayyid Ahmad's death, but he had already sent his disciples to various parts of India for missionary purposes¹¹². The prominent among them who played a dominant role were Moulana Wilayat Ali and Moulana Inayat Ali,

107. Hazara lay on the border of Kashmir. If it could be brought under control the road to Kashmir would open.

108. J.D. Cunningham, A History of the Sikhs, Calcutta, 1903, pp. 12--15, 18--23.

109. Qeyamuddin, op. cit. p. 64.

110. Ibid., M.A. Nadvi, op. cit. p. 43.

111. Ibid.,

112. Abdul Hasan Ali Nadvi, op. cit. p. 379.

the famous Wahabi leader of the Sadiqpur family Patna¹¹³. Moulana Wilayat Ali at this critical juncture was doing machinery and organisational work in Hyderabad¹¹⁴. Besides others who took bist at his hand was the Nawab of Hyderabad¹¹⁵. Tazkira-i-Sadiga mentions that sermons delivered by Wilayat Ali were so effacacious that under his influence the outlook of the Nawab changed who now began to follow Shariat as a code of law in his day to day life¹¹⁶. Moulana Inayat Ali toured extensively to north--eastern India, particularly Bengal and Bihar¹¹⁷.

Having completed their missionary programme, with the brothers met on the frontier¹¹⁸. They were invited by Zamin Shah¹¹⁹ to capture Balakote¹²⁰ and upper Hazara because he

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113. Qeyummuddin Ahmad, op. cit. pp. 99-107.

114. Moulana Abdul Rahim, Tazkira-i-Sadiga, 1924, II, Ed., p.114.

115. Ibid.,

116. Ibid., p. 115.

117. Ibid., p. 132.

118. Qeyammuddin Ahmad, op. cit. p. 132.

119. Zamin Shah was the chief in the Kaghan Valley which was adjacent to Kashmir.

120. Qeyammuddin Ahmad, op. cit. p. 41.

wanted to take advantage of the prevailing anarchial conditions in Punjab and new political developments in Kashmir owing to the death of Ranjit Singh in 1839¹²¹. After making all preparations the "Wahabis" under the leadership of Ali brothers were ready for a holy war against the Sikhs. But they had to surrender because English also helped Sikhs in wiping out Wahabi activists in Doob and Hazara¹²².

What is important to note is that the British left no stone unturned in curbing the Wahabi activists. The word "Wahabi" was coined by them and the followers of Sayyid Ahmad S-hahid began to be suspected every where in India.

The Wahabis were victimised during and after the outbreak of the Mutiny. Some of the "Wahabis" like Moulana Yahya Ali and Farhat Husain were exiled to Andaman who died there¹²³. A series of trials took¹²⁴ place, the famous among these was

121. Qeyammuddin Ahmad, op. cit. p. 51.

122. Ibid., p. 38.

123. Jaffar Thenasari, Tawarikh-i-Ajaib, p. 38.

124. These trials were held between the years 1864 and 1871, at Ambala (1864), Patna (1865) in Madra and Rajmahal (1870) and Calcutta (1870-71). See Records of Government of Bengal xiii, 1866; See also W. W. Hunter, op. cit. p.

Ambala Trial of 1864 in which eleven persons were convicted and later punished. They were: Yahya Ali, Mohammad Jafar, Abdul Rahim of Sadiqpur, Mohammad Shafi, Abdul Karim, Abdul Gaffar, Qazi Main Jan, Abdul Ghafur, Husaini of Patna, Husaini of Thenaser and Ellahi Baksh¹²⁵.

Another trial took place in 1865 in which Moulvi Ahmad Ullah of Patna was tried. His property was snatched away and was sentenced to life imprisonment¹²⁶.

The British attitude towards the "Wahabis" gave a serious set-back to the Wahabi movement as a political force. The movement also suffered much when differences crept into the rank and file of the movement. A considerable number of the followers of Sayyid Ahmad Shahid who were influenced by his basic teaching of purging Islam of "alien" practices adopted the most acceptable and least controversial nomenclature of Ahl-i-Hadith.

The question as to who applied the word "Wahabi" to the followers of Sayyid Ahmad Shahid is a controversial one. Some historians argue that it was the English who captioned and applied the word "Wahabi" while others reject this view. It should be remembered that Sir Henry Lawrence called Wilayat Ali

125. Ibid., p. 39; Qeyammuddin Ahmad, op. cit. p. 81.

126. Ibid., p. 268.

and Inayat Ali "Ghazis" and not "Wahabis"¹²⁷. According to Hunter they were "Ghozat" or "Mujahidin" and their title of Wahabi belongs to the later period¹²⁸. However, from this remark of Hunter it is evident that the British Indian Government applied the term "Wahabi" to the followers of Sayyid Ahmad Shahid after 1847. F. Currie, a member of the Governor--General's Executive Council in his Minute dated, the 17th November, 1852, called the followers of Sayyid Ahmad Shahid "Sayyid Ahmadees".¹²⁹ He, too, did not apply the word "Wahabi" But it was Fazl-Rasul the word "Wahabi" to the anti-taqlid followers of Barelvi and made it famous among his followers with a view to weaken the importance of Ahl-i-Hadith sect.

It would thus be seen that it was not English, but the Muslim writer, who first of all used the word "Wahabi" for a section of followers of Sayyid Ahmad Shahid. As we have seen while Hunter traces the origin of the term "Wahabi" to the

127. A note about the title of the Indian "Wahabis" of Sir Henry Lawrence dated 13th April, 1847, quoted by A. R. Mallik, British Policy and the Muslims of Bengal, Dhaka, 1977, p. 132.

128. Hunter, op. cit. p. 13.

129. Mallik, op. cit. p. 113.

post 1847 period.¹³⁰ Moulana Fazl Rasul Badayuni and Moulvi Karamat Ali Jaunpuri on the other, applied the term "Wahabi" before 1838 A.D.¹³¹

Consequently, the followers of Sayyid Ahmad Shahid had no other alternative but to use the term Ahl-i-Hadith for themselves. Badayuni (1872 A.D.) who applied the term "Wahabi" to the anti-taqalid followers of Barelvi, at an early age, and used even abusive language to the famous theologians like Ibn Taimiya of Syria (1263--1312 A.D) and Imam Ibn Hazm of Spain (994--1064 A.D.), the father of comparative theology, for their refection of taqalid.¹³² Tazir-ud-Din Pramanik says that a single act of Badayuni speaks volumes of the "vilest mental attitude of some pro-taqalid traditionalist. Alims towards the anti-taqalid fundamentalist Muslims".¹³³

130. W. W. Hunter, op. cit. p. 13.

131. Moulana Fazl Rasul Badayuni, Saif-ul-Jabar, 1292, A. H. Lucknow, pp. 33--37, 38, 39, 41, See also Moulana Karamat-ullah Jainpuri, Katul Imaim, 1838, pp. 12, 15, 17, 27--31.

132. Fazl-Rasul, Saif-ul-Jabar, 1292, A.H., Lucknow, pp. 37--39.

133. An article published by Mr. Taziruddin Pramanik in JASB (Hum), Vol. XXIX (2), 1984.

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Besides, Badayuni , Moulvi Karamat Ali Jaunpuri (a tutor of famous Amir Ali 1849--1928 A.D.) also applied this. They did after entering into official correspondence with Government of British India. With the passage of time Ahl-i-Hadith became an important religious movement in India with its emphasis on the pristine purity of Islam. Moulana Nazir Husain and Nawab Sidiq Hasan Khan Bhopali were the two prominent leaders of the movement who contributed a great deal to its popularity.

134. Census of India, 1921, Vol. XIV, Part I North-West Frontier Province, p. 89.



CHAPTER: --- III

THE LIFE AND ACTIVITIES OF MOULANA
 SAYYID NAZIR HUSAIN DEHLAVI (1805 A.D/
 1220 A.H.-- 1902 A.D/1307 A.H.)

There were certain controversial issues which had divided the followers of Sayyid Ahmad Shahid into two opposite groups.¹ Among these, the most important was that of taglid.² It is assumed that the majority of his followers were led by Moulana Abdul Hai³ (1828 d) and Moulvi Karamat Ali.⁴ Both were adherents of the Sunni legal school of Islamic jurisprudence. The opposing group was led by Moulvi Ismail Shahid which rejected the idea of taglid of all the four schools of Islamic thought and established the right of private interpretation.⁵ Their views were thus in conformity with those of Shah Waliullah who had already raised his voice against the practice of

1. Aziz-ur-Rehman, British Policy and the Muslims of Bengal, Dhaka, 1977, p. 132.
2. Ibid., Abdul Bari, Tarjuman-ul-Hadith, NO: xii, Dhaka, 1967, p. 603.
3. Moulana Abdul Hai was on-in-law of Shah Abdul Aziz of Delhi. "The sun of India." He was a Sunni, who belonged to the Hanafite school of law.
4. He was an early convert to the beliefs of Sayyid Ahmad. He nonetheless strongly opposed jihad in the frontier. He spent most of his life preaching in Bengal where, it is said at the time of his death, there did not remain a single village without his disciples. See Aziz-ur-Rehman, op. cit. p. 137.
5. Moulana Obaidullah Sindhi, Shah Wali-Ullah Aur Unki Siyasi Tahrik, p. 161.

taqlid if it meant blind adherence to the teachers within the law school's traditions.⁶ Instead, he believed that ijtihad was necessary, and the only two unquestioned sources for Islamic law according to him, were the Quran and the Sunnah.⁷ He subordinated the study of four schools to the discipline of Hadith studies. This belief was made clear when Wali-ullah was once asked as to what was his religion, Madhab or legal school. He replied "I try my best to combine all the points of agreement in all the schools, and in matters of variance, I adhere to what is proved by genuine Hadith-- which, thank God, I can do".⁸

Sayyid Ahmad Shahid, by virtue of his broadmindedness and resourcefulness, stopped an open rupture between the liberal and extreme sections of his followers who held different views on issues like taqlid, Amin-i-Biljashar etc.⁹ He thought conditions

6. Shah Wali-ullah, Hijrat-ullah-Al-Baligha, I, p. 33; II pp. 1--2. In the early eighteenth century Shah Wali-ullah brought back from his studies in the Muslim holy cities of Hijaz "not merely a renewed emphasis on the conservative study of Hadith, but the principle of its right of primacy over the rulings of juristic schools." See Aziz Ahmad, Islamic Modernism in India and Pakistan, p. 114.
7. Shah Wali-ullah, Hijrat-ullah-Al-Baligha, I, pp. 11--13, 14--15.
8. Aziz-ur-Rehman, op. cit. p. 132; See also Abdul Maudud Ohabi Andolan (Bengali translation of three articles in English written by one anonymous author and published in the Calcutta Review No C, 1870, No c, 1, 1871c, NO, c11 1871 (Ahmad publishing House Dhaka, 1969), p. 61.
9. Tazir-ud-Din, The Title of the Indian Wahabis, quoted in JASB (Hum), Vol. XXIX (2), 1984, p. 3.

p-revailing at that time were not favourable for indulging in matters of secondary importance. Obaidullah Sindhi mentions that Ismail Shahid even gave up the act of Rafi-Yadain on the advice of Sayyid Ahmad Shahid¹⁰. However, in his Tanwir-ul-Ainain Fi-Asbat Rafiyadin Ismail Shahid gives forceful arguments in support of Rafi-yadin, Amin-i-Biljhar and the right of private interpretation.¹¹

After the death of Shah Ismail these issues came to the forefront and attained significance among the reputed Ulama of the nineteenth and the first half of twentieth centuries. It was actually due to the efforts of Moulana Sayyid Nazir Husain Dehlavi and Nawab Sidiq Hasan Khan Bhopali that such issues assumed vital importance in the Muslim community. In due course, such issues contributed to the strengthening the solidarity of the Ahl-i-Hadith in India.

Moulana Nazir Husain was born in 1895/1210 A.H. in an elite family of Surajgarha in the Monghyr district of Bihar¹². He was born at a time when certain sections of the Indian Muslims enthusiastically responded to Sayyid Ahmad's programme. The

10. Moulana Sindhi, op. cit. p. 161.

11. Shah Ismail Shahid, Tanwir-ul-Ainain Fi Asbat Rafi-Yadin, Lahore, pp. 2, 9, 10, 14.

12. Fazl-Husain, Alhayat, Bidul Mamaat, Agra Press, 1908, p. 13. Mohammad Jaffar Thenasari, op. cit., p. 261.

followers of Sayyid Ahmad Shahid due to their missionary zeal, were also hopeful about the revival of the Muslim power in India.¹³ They were apprehensive of the growing influence of the Hindus in various spheres of the Indian life.^{13a} There is little doubt to deny the fact that the fears they entertained in relation to the English and the Hindus also influenced the role they were to play in future.¹⁴

Moulana Nazir Husain (Muhadith of Dehlavi) was popularly known as Miyan Sahib among the Muslims of India. His predecessors are said to have a lineage from the line of the Prophet of Islam and he himself claimed to have represented the 34th generation of the Prophet Mohammad. His ancestors had settled in Balthawa (a place in Bihar) for a quite considerable period. His father Sayyid Javaad Ali knew Arabic and Persian, and was well versed in Islamic subjects.¹⁵

13. All sorts of employment, great or small, were being gradually snatched away from the Mohammadans, and bestowed on men of other races, particularly the Hindus. See Durban (Persian paper) 14th July, 1869, quoted by W.W. Hunter, Indian Mussmans, 2nd Ed. London, 1872, p. 175.

13a. Home Judicial Proceeding Nos, 70-74 dated 27th Sept., 1805, p. 1502, W.W. Hunter op. cit. pp. 5--11, 14--18.

14. Home Judicial proceedings Nos 70--74 dated 27th Sept., 1805, p. 1502, W.W. Hunter, op. cit. p. 177.

15. On becoming the head of Madrasa-i-Rahimiya after the death ~~the~~ of Shah Aziz, Shah Mohammad Ishaq came to be known as Miyan Sahib (He was the grandson of Shah Abdul Aziz). After the migration of Shah Mohammad Ishaq to Mecca in 1258 A.H., Moulvi Nazir Husain sat on the Masnad-i-Khilafat and he, too, came to be known as Miyan Sahib. See Fazl Husain, op. cit. p. 11.

16. Fazl Husain, op. cit. p. 15. Ishatu Sunna, Vol, XI, NO: 15, pp. 38--41.

A Brahman often used to come and meet Sayyid Jawaad Ali at his residence. One day while seeing Nazir Husain he told him that although in his family everyone was well versed in Islam, he appeared to him the only uneducated person among the whole lot inspite of his having crossed the stage of adolescence¹⁷. These remarks of a Brahman proved to be a turning point in Nazir Husain's career. Thus he began to learn education at the feet of his father¹⁸. He also studied at Madrasa-i-19 Sadigpur at Patna. It was during the course of his studies there that he had an opportunity to meet Sayyid Ahmad and Shah Ismail in 1237 A.D. who were then on a visit to the madrasa in connection with their missionary tour²⁰. He could not remain immune to the powerful influence of Sayyid Ahmad Shahid. He thought of undertaking a visit to Delhi²¹ in pursuance of gaining further knowledge.

17. Fazl Husain op. cit. p. 23.

18. Ibid., p. 24.

19. This madrasa was established by Moulana Wilayat Ali. See Obaidullah Sindhi, op. cit. p. 196.

20. Fazl Husain, op. cit. p. 26.

21. At Delhi Shah Abdul Aziz was imparting education (to scholars coming from world around) strictly on Islamic lines. See Rehman Ali, Tazkira-Ulama-i-Hind, pp. 172-174.

Nazir Husain began his journey in 1819 A.D./1237 A.H. towards Delhi with his close associate, Imdad Ali Surajgarhi²². He moved to Chiryakot where he received education from a scion of a famous learned family of that town. He then reached Allahabad where he learnt grammar and finally reached Delhi in 1826 A.D. where he was to spend the rest of his life²³. It was on his way to Delhi that he heard about the sad demise of Shah Abdul Aziz²⁴. As Shah Abdul Aziz had no legal heir who could sit in the chair of Madrasa-i-Rahimiya²⁵, he was succeeded by his grandson Moulana Shah Mohammad Ishaq (1778-1846 A.D.)²⁶.

Having completed the basic knowledge of the Quran and Hadith, Nazir Husain also learnt Siha-Sitta, Tafsir-i-Jala-i-lain and the exegetical works of Jamia Sagir and Kanz-ul-Umal from Moulvi Shah Mohammad Ishaq for 13 years²⁷. Among his colleagues in

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22. Fazl Husain, op. cit. p. 28; Moulvi Bashir-ud-Din Ahmad Dar-ul-Hakoomat, Vol. II, p. 257.
23. Ibid.,
24. Ibid., p. 33.
25. Madrasa-i-Rahimiya was set up in 1070 A.H. by Shah Abdul Rahim (Father of Shah Wali-ullah).
26. Owing to absence of any legal heir from the line of Shah Wali-ullah, new ulama began to sit in the chair of Madrasa-i-Rahimiya, the prominent among them were Shah Mohammad Ishaq and Moulvi Nazir Husain Dahlevi, the latter was able to form a sect of his own which lateron came to be known as Ahl-i-Hadith.
27. Fazl Husain op. cit. p. 37; Sayyid Sulaiman Nadvi, Hayat-i-Shibli, pp. 45-46; Shams-ul-Haq Dehalvi, Gayat-ul-Maqsood, Ansari Press Delhi, p. 11.

the Madrasa-i-Rahimiya included Gul Mohammad Kabli, Moulvi Obaid-ullah Sindhi, Moulvi Nur-ullah Sahswani and Hafiz Mohammad Fazl Surati.²⁸

Besides, Shah Mohammad Ishaq, Nazir Husain also learnt a lot on logic, Tafsir, Fiqh, grammar etc., from the learning ulama of Delhi like Moulvi Abdul Khaliq Dehlavi, Sher Mohammad Qandhari, Moulvi Jal-ud-Din Harwi, Moulvi Karamat Ali, Moulvi Mohammad Baksh and Moulvi Abdul Qadir Rampuri (d.1854 A.D.).²⁹

After the completion of his studies, he began to teach in Madrasa-i-Aurengabadi.³⁰ During his sixth year at Delhi, Moulvi Nazir Husain married the guardian daughter of the Madrasa named Sayyid Abdul Khaliq.³¹ The matrimonial rites were conducted by Moulana Shah Mohammad Ishaq and Moulana Shah Mohammad Yaqub.³²

Having well-versed himself in the Quran, Hadith and jurisprudence, Nazir Husain began to issue Fatwas on religious issues, even on behalf of Shah Mohammad Ishaq. The latter was so

28. Sayyid Suliaman Nadvi, op. cit. pp. 45--46.

29. Moulana Mohammad Idris Sahib Nigrami Tazkir-i-Ulama-i-Haal, Lucknow, p. 92.

30. Fazl Hussain, op. cit. p. 37. Moulvi Bashir-ud-Din Ahmad, Dar-ul-Hakoomat, Vol. II, p. 257.

31. Ibid.,

32. Ibid.,

33. Bashir-ud-Din Ahmad, op. cit. p. 28.

much impressed by his intellectual profundity that he gave Nazir Husain a sanad (certificate) on the eve of his departure to Mecca in 1258 A.H.³⁴ Due to this sanad Moulana Nazir Husain gained a wide reputation among the religious heads of Delhi. However, he had to face opposition from the leading theologians of India on the question of a sanad. They were not satisfied with it as they considered Nazir Husain to be "a creator of new sect"³⁵, whose thought was at variance with the Wali-ullahi traditions³⁶. The opposition was so strong that Nazir Husain had to leave Madrasa-i-Rahimiya. Subsequently, he established a new learning centre which came to be known as Madrasa-i-Miyan Sahib.³⁷ The students from various parts of the world viz., Hijaz Mecca, Madina, Yemen, Najd, Syria, Africa, Tunabia, Algeria, Damascus, Kabul, Ghaznavi, Khandhar, Dagistan, Khurasan, Hirat, Iran, Iraq, China, Couchin and from every part of India came and learnt in this Madrasa.³⁸ According to one estimate the number of students in the Indian sub-continent who learnt at the

34. Fazl Husain, op. cit. p. 44. Shams-ul-Haq Dehalvi, op. cit., p. 11; S. S. Nadvi, op. cit. pp. 45--46.

35. Fazl Husain, op. cit. pp. 88-89; Ishatu Sunna Wa-Nabwiya Vol. XI, pp. 18, 20-21, 27.

36. Ibid.,

38. It was considered to be the University of the Ahl-i-Hadith in India, in which thousands of people learnt Islamic knowledge. See Abu Yehya Imam Khan Nowshervi, Muhammadi Hindustan Main Ahl-i-Hadith-Ki-Ilimi Khidmat, p. 121.

38. Ibid., Ahl-i-Hadith, March 7, 1907, p. 8.

feet of Moulana Nazir Husain was 500.³⁹ Among his prominent pupils in India were Mohammad Ibrahim Arvi, Mohammad Husain Batalvi, Moulvi Idris, Shams-ul-Haq Dehanvi, Moulana Taltaj Husain Mohi-ud-Dinpuri, Moulana Shah Mohammad Inul-Haq, Hafiz Abdul Aziz Rahimabadi, Moulana Mohammad Ghaznavi, Abdullah Ghaznavi, Abdul Haq Ghaznavi, Abdul Wahid Ghaznavi, Moulana Sona-ullah Amritsari, Moulana Sayyid Sharif Husain (son of Moulana Nazir Husain), Hafiz Abdullah Ghazipuri, Moulvi Abdul Halim Sherr Lucknowi, Moulvi Mohammad Badyu-Zaman Moulvi Mohammad Wahid-u-Zaman, Moulvi Abdul Jabar Umarpuri, Moulvi Mohammad Ziya-ur-Rehman, Moulvi Mohammad Bashir Sahswani, Moulvi Mohammad Sayyid Banarasi, Mohammad Ibrahim Syyalkoti, Abdul Minan Wazirabadi, Dastagir Qasoori. All of them were the well known Ahl-i-Hadith leaders.⁴⁰

There are certain controversial issues about the politico-religious career of Nazir Husain which need to be clarified. The first and foremost among them was whether he received a sanad (certificate) from Shah Mohammad Ishaq.

39. Fazl Husain, op. cit. pp. 348-361. All the 500 names of his pupil are given in the closing pages of this book. See Fazl Husain, Alhayat-Bidul-Mamat, pp. 340--361.

40. Sheikh Mohammad Ikram, Mouj-i-Kausar, p. 68. The main object of creating such a good number of students says Mehr, was to infuse in them the spirit of jihad besides imparting Islamic knowledge of Quran, Siha Sitta and on other works of Islamic discipline. The prominent disciples were Moulana Ibrahim Arvi (d. 1319 A.H.), Moulana Abdul Aziz Rahimabadi (d. 1336 A.H.), Moulana Obaidullah Ghazipuri (d. 1337 A.H.). See Mehr, Sirquzashta-i-Mujahidin, pp. 221, 243.

Moulana Nazir Husain and Shah Mohammed Ishraq:

The most seminal personality in the history of Islam in India during the 18th century was Shah Wali-ullah (1703--1762 A.D.). He was not only a religious teacher of great eminence but also a refined and profound political thinker. He was an eye witness to the fall of the Mughal Empire. As a result of it, the country had passed into an ever deepening economic crisis in his life time. In his Hujjat-Ullah-Al-Baliga Shah Wali-ullah discussed the causes which led to the downfall of the Mughal Empire.⁴¹

Shah Wali-ullah was succeeded by his son Shah Abdul Aziz to the chair of Madrasa-i-Rahimiya who taught religious sciences particularly the Quran and Hadith to the students belonging to different parts of India. He wrote on various subjects of religion. The monumental works of Shah Sahib were Futuh-ul-Aziz⁴², Bustan-i-Muhadithin⁴³, Ujala-i-Nafiya,⁴⁴

41. Shah Wali-ullah Hujjat-Ullah-Al-Baliga, I, pp. 13, 15; S. A. A. Rizvi, Shah Wali-ullah and His Times, p. 295.

42. It was published in Lucknow, in 1268 A.H.

43. Published in Delhi in 1793 A.D.

44. Published in Lahore in 1302 A.H.

Tuhfa-i-Isnwai-Ashriya⁴⁵ and Zikr-ul-Shahadatain.⁴⁶ He died in 1239 A.H./1874 A.D. and was succeeded by his grandson S-hah Mohammad Ishaq. It was during the latter's mawlidship that Nazir Husain reached Delhi.⁴⁷ Shah Mohammad Ishaq was highly impressed by his scholarship and gave him a sanad on the eve of his departure to Mecca in 1258 A.H.⁴⁸

Some scholars are divided on the issue whether Nazir Husain had actually obtained Sanad from Mohammad Ishaq on the ground that he never kept the company of his predecessor.⁴⁹ And, there are some who say that the sanad under reference was not authentic while others say that "he was never been in the company of Shah Mohammad Ishaq, the question of sanad as such does not arise".⁵⁰ But on close examination of facts, however, we find that Nazir Husain remained in the company of his teacher for 13 years and also received a sanad from him. The author of

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45. Published in Lucknow in 1896 A.D.

46. Published in Delhi in 1869 A.D.

47. Bashir Ahmad op. cit. p. 28. Fazl Husain, op. cit. p. 44.

48. Aligarh Institute Gazettee, 23rd October, 1902; See also Mohammad Ayub, Tawarikh-i-Ajib, Educational Press Karachi, p. 262; S. S. Nadvi, op. cit. pp. 45-46; Shams-ul-Haq Dehanwi, op. cit. p. 11.

49. Mohammad Ayub, op. cit. p. 262. He also mentions that Nazir Husain reached Delhi when Mohammad Ishaq had left for Mecca.

50. M. Ayub, op. cit. p. 262.

Alhayat-Bidul Mamat (the biographical history of Nazir Husain) gives a true copy of the sanad the extracts of which are given hereunder.⁵¹

That Nazir Husain remained in the company of Shah Mohammad Ishaq for 13 years ~~during~~ the period during which the former was able to learn the Siha-Sitta besides Quran and exegetical works of Kanzul-Umal and Jamia Saqir. Another contemporary evidence says that it was mainly owing to the receipt of sanad that Nazir Husain was able to earn his name ⁵² among the religious heads of Delhi. Khaliq Ahmad Nizami, too, describes Nazir Husain as one of the front-rank who knew Ahadith.⁵³ He further states that Nazir Husain remained in the company of Mohammad Ishaq for 13 years.⁵⁴

By virtue of his intelligence and keen insight of Sunnah, he is even said to have given decrees on various of Islamic discipline in the presence of his teacher Shah Mohammad Ishaq.⁵⁵

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51. The actual sanad is in Arabic script bearing the seal of Shah Mohammad Ishaq. See Fazl-Husain, op. cit. p. 45.
52. Fazl Husain, op. cit. p. 45; Shams-ul-Haq Dehanvi, Gayat-ul-Maqsood, op. cit. p. 11.
53. Shams-ul-Haq Dehanvi, op. cit. pp. 11-12.
54. Khaliq Ahmad Nizami, Tarikh-i-Muglat, p. 253.
55. Ibid.,
56. Bashir Ahmad op. cit. p. 28.

It is to be noted that Nazir Husain's association with Shah Mohammad Ishaq for more than a decade proved of immense significance to the cause of Ahl-i-Hadith movement in India. The movement began to be followed by some of the pro-Hanafi Mugalids in Delhi and in Punjab, who lateron became the devout followers of the Movement. For example, Husain Batalvi and Mohammad Siyalkoti were first the staunch Mugalids of Abu Hanifa's jurisprudence. Lateron, they joined the Ahl-i-Hadith.⁵⁷

Another issue which has been a subject of much controversy is whether Nazir Husain attained Mamandship in the Madrasa-i-Rahimiya or not. Ayub Qadri says that Nazir Husain reached Delhi on the day when Shah Mohammad Ishaq had left for Mecca.⁵⁸ Obaidullah Sindhi writes that after the migration of Shah Mohammad Ishaq to Mecca, the religious seat of Delhi was kept under the supervision of a board⁵⁹ comprising Moulana Mamluk Ali (d.1294 A.H.), Moulana Qutub-ud-Din Dehlavi, Moulana Muzaffar

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57. Husain Batalvi, Ishatusunna, Vol. VII, pp. 37--38.

58. M. Ayub Qadri, op. cit. p. 262.

59. Obaidullah Sindhi, Shah Wali-ullah Aur Unki Siyasi Tahrik, p. 132.

Husain Lucknavi and Moulana Abdul Gani Dehlavi (d.1296 A.H.) Mamluk Ali who was made head of the board⁶⁰ was also asked to supervise the Madrasa-i-Rahimiya.⁶¹

There is no truth in the statement that the affairs of Madrasa were entrusted to the care of a board. On close examination of facts, however, we find that Mamluk Ali had actually joined the staff of the British aided college and spent major portion of life there⁶². Another member of board is said to have been Qutub-ud-Din. But it is on record that Qutub-ud-Din did not favour the waging of a war against the British⁶³ and considered such an act on the part of Muslims to be suicidal on the ground of Sharish⁶⁴. In no case did the Sharish, he believed, allow jihad under the circumstances through which

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60. Ibid.,

61. Ibid.,

62. Aziz Ahmad, Islamic Modernism in India and Pakistan, p.103.

63. G. Mohi-ud-Din, Tarikh-i-Sahajat Vol. II, p. 310; See also W. W. Hunter, The Indian Musalmans, p. 219. In this work Hunter collected fatwas of seven leading ulama of India who showed thier refusal to fight holy war against the British in the frontier and considered India or Dar-ul-Islam under British rule. Among these ulama the name of Qutub-ud-Din is also found in it. See W. W. Hunter, op. cit. p. 219.

64. Ibid.,

Muslims of India were passing⁶⁵. About the third member he is said to have gone to Hijaz soon after Shah Mohammad Ishaq reached there.⁶⁶

It was actually Nazir Husain who achieved Masnandship of Madrasa-i-Rahimiya after Shah Mohammad Ishaq which is evident by the fact that a few number of his taught achieved sanads in Ahadith from him in this madrasa.

Thus after taking charge of Madrasa-i-Rahimiya as its head⁶⁷ Nazir Husain began to lay much emphasis on tauhid, considering the Kalimah as the key stone of the faith⁶⁸. He disallowed the anti-tauhid practices such as Istiazah (i.e. seeking shelter with anybody other than God) and bidat (innovation) as it contained in it the germs of shirk (polytheism).⁶⁹ He also began to preach and instruct against taglid. His views on taglid were in conflict with those of a Mugalid who blindly

65. Ibid.,

66. Fazl Husain, op. cit. p. 45.

67. Moulana Abdul Rehman, Tahfut-ul-Ahoozi, New Edition, Ciaro, p. 52.

68. Moulana Nazir Husain, Miyar-ul-Haq, pp. 22, 24, 31, 37.

69. Ibid.,

followed the opinion of a Mujtahid. At the same, such views contradicted authentic prophetic traditions a practice that was condemned by Shah Wali-ullah, though a Hanafi Mugalid.⁷⁰

Since the majority of the Sunni Musalmans in India belonged to Hanafite school, they did not like the views of Nazir Husain. Thus he left Madrasa-i-Rahimiya⁷¹ and founded his own institution which came to be known as Madrasa-i-Naziriya. For a considerable period Miyan Nazir Husain, besides giving lessons on Quran and Hadith to the students, also taught logic, philosophy, Usul-i-Hadith, Tafsir and Grammar.⁷² It can not be denied that the institution became a focal point of the activities of the Ahl-i-Hadith in India. Infact, his students played a prominent role in propagating the Ahl-i-Hadith tenets in different parts of India during the closing years of 19th and first half of present century.⁷³

Moulana Nazir Husain of the British During Mutiny

The struggle of 1857 constituted a mile stone in the political and economic history of India. It marked the beginning of a collective effort on the part of the Hindus and the Muslims to oust the British from India.

70. Moulana Nazir Husain, Manazir Wasa'id Fi Babul Itbai-Taqlid, 1281, A.H., Delhi, pp. 20--22.

71. Ishatu Sunna, 1879, Vol. III, p. 81.

72. Fazl Husain, op. cit. p. 49.

73. Sheikh Mohammad Ikram, Mouj-i-Kousar, p. 68.

The "Wahabis" who were always looked with suspicion and resentment by the British were constantly busy to secure the political and economic emancipation of the country. Shah Abdul Aziz who had already declared India under British domination as Dar-ul-Harb⁷⁴ also infused a lot of favour in the minds of the Muslims of India. As such R.C. Majumdar's contention that the Wahabis did not take part in the Mutiny is baseless.⁷⁵ There is hardly any work contemporaneous with the period of the Mutiny which does not refer to the role and the secret activities of the "Wahabis" at that time. The fact that severe punishment was meted out to the "Wahabis" during and after the Mutiny also belies such a contention. Their idea of driving the British out of India could not be fulfilled because the British left no stone unturned in crushing the activities of the "Wahabis".

The conflicting views have been expressed whether Nazir Husain was a "Wahabi" or not. He is said to have remained loyal to the British during the Mutiny and saved the life of an English lady Mrs. Lecsons⁷⁶. But on the other hand there are references

74. Shah Abdul Aziz, Fatwa-i-Aziz, Delhi, 1311, p. 17. W.W. Hunter, op. cit. p. 140.
75. R.C. Majumdar. History of Freedom Movement in India, Calcutta, 1975, P. 415. F.N.
76. Fazl Husain, op. cit. p. 77. Ishatu Sunna, Vol. X, pp. 15--17. See also Muhammad Miyan, Ulam-i-Hin-Ka-Shandar Mazi, 1380 A.H/1960 A.D. Delhi, p. 194.

which go contrary to it. Moulana Bashir Ahmad (grandson of Nazir Ahmad) writes that his grand-father had also saved an English lady of the same name⁷⁷. According to another source, the lady was taken to Nazir Husain by Ghulam Rasul Qadri and Obaidullah Ghaznavi⁷⁸. Fazl Husain also writes that for the services rendered to the British during the Mutiny, Nazir Husain was awarded a certificate of loyalty and a cash award of Rs. 1100/- in the year 1897 A.D./ 1315 A.H.⁷⁹.

But it should not be supposed that Nazir Husain was loyalist. As a matter of fact, the amount of money was given to him mainly as a compensation for the losses that he had suffered during the Mutiny⁸⁰. It is said that his house was set on fire during the Mutiny owing to which he lost some of the rare documents and manuscripts written by himself, for which he had to repent throughout his life⁸¹.

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77. Moulana Bashir Ahmad, Waqiyat-i-Dar-ul-Hakoomat, op. cit., p. 2.

78. Ahl-i-Hadith, March 2, 1911, p. 8. Muhaddith, October, 1985, p. 43.

79. Fazl Husain, op. cit. p. 102. There are scholars who mention Rs. 700/- as cash award while others mention Rs. 1400/-

80. Ibid.,

81. Ibid.. See also Iftiqar Alam Balgrami, Hayat-i-Nazir, p. 48, G. R. Mehr, Tarikh-i-Mujahidin, (1857), p. 192.

Moulana Nazir Husain was given the title of Shams-ul-Ulama (the sun of the savants)⁸² by the British for his scholarly works⁸³. But in so doing the British had a purpose to serve; it was to prove him as a loyalist. Nazir Husain was undoubtedly an influential alim who was respected by the Muslims. It is no surprise, therefore, that J.G. Tremlett in a despatch wrote Moulana Nazir Husain is a leading ulama who in difficult times proved his loyalty to the British.⁸⁴ The fact is that Nazir Husain and some members of his family were instrumental in saving the life of Mrs. Lecsons during the Mutiny. Thus they healed the wounds of her body and kept her in their house for complete three and a half months; and finally sent her to the British camp at Delhi.⁸⁵

The British seem to have another motive in highlighting the so-called loyalist services of Nazir Husain; it was also to create dissensions within the Ahl-i-Hadith, and thereby to create

82. His followers considered him Sheikh-ul-Kul-Pilkul, (See glossary), and a Mujaddid of the period. See Fazl Husain, op. cit. pp. 118-119. Dilqudaz, NO: I, Vol. IV, Jan, 1890.

83. Mohammad Jaffar Thenari, op. cit. p. 263.

84. Extracts of a letter from G.D. Tremlett (B.S.S. Commissioner and Superintendent Delhi Division) dated August 10, 1888.

85. Extracts of a letter from W.G. Waterfield, an officiating Commissioner to Government of Punjab dated 27th Sept., 1877.

an opposition against Nazir Husain, who in their eyes was a staunch follower of "Wahabism". The British must have felt a serious challenge in Nazir Husain's person on account of his close relations with Muslim political activists during the Mutiny. Thus he signed a jihad document in which a holy war against the British was declared as lawful⁸⁶.

Scholars are divided on the issue whether Nazir Husain was infavour of a holy war against the British. However, some writers say that Nazir Husain did not sign the jihad documents. Among them the most prominent is his biographer, Fazl-Husain⁸⁷. It is a matter of surprise that the same view was expressed in a leading paper of Ahl-i-Hadith, Ishatu Sunna wa Nabwiya⁸⁸. The paper claimed that as a distinct group the Ahl-i-Hadith remained aloof from the politics during the Mutiny. But in the other hand Moulana Nazir Ahmad Amlawi mentions that "to show refusal and not to sign on jihad documents could not mean that Moulvi Nazir Husain was loyal to the British"⁸⁹. The truth is that he not only signed the jihad documents but there was a seal bearing

86. Siraj-ul-Akbar, 31st January, 1887, Although the paper was a pro-Hanafi.

87. Fazl Husain, op. cit. p. 46.

88. Ishatu-Sunna, Vol. XII, p. 18.

89. Nazir Ahmad Amlawi, Ahl-i-Hadith Aur Siyasat, pp. 252, 263.

his name on it⁹⁰. This document containing fatwas on jihad was first published in Al'zafar⁹¹ and then in Sadqa-i-ul-Akbar. It was also been referred to in Ulma-i-Haq-Ka-Shandar Mazi. The author says Nur Jamal was the first man who signed it and the first alim who showed his willingness in that direction was Nazir Husain.⁹²

Prof. Qeyammudin writes that in 1880 an attempt was made by Beduzzaman (of Dacca) to arrange a meeting of the prominent "Wahabis" including Nazir Husain at Delhi. Being well aware that he was under police surveillance, Nazir Hussain opposed the idea of holding the meeting at Delhi. He suggested some remote village for the purpose. Subsequently, the meeting was held at Tajpore, a village near Muzaffarpur. It was attended by 30 prominent "Wahabis" including Moulvi Nazir Husain.⁹³

The British officials kept a complete vigil over the secret activities of Nazir Husain. Thus police report informed commissioner of Patna that another meeting of the prominent "Wahabis" was held at Sirajgang where Nazir Husain had gone under pretence of attending the marriage of his niece. The ceremony

90. Ibid.,

91. This document was zeroxed and then published by Dr. Azhari in Sitanlar Delhi.

92. Mohammad Idris, op. cit. p. 38. Miyan Muhammad, Ulma-i-Haq Ka Shandar Mazi, p. 198.

93. Qeyammuddin Ahmad, The Wahabi Movement in India, pp. 306-07.

actually provided a convenient excuse for an assemblage of the "Wahabis", the chief among those who attended the meeting besides Nazir Husain⁹⁴ were Mohammad Husain of Lahore⁹⁵ and Ibrahim of Arrah⁹⁶. The meeting was presided over by Ibrahim of Arrah. It passed a resolution declaring India under the British control as Dar-ul-Harb.⁹⁷ It was also decided that every effort be made to send men and material to the frontier principality of the "Wahabis" which had become very weak owing to irregular contacts⁹⁸. When the news of the "Wahabis" renewed activities reached the British authorities, the immediately sent a magistrate to make on the spot tour of the frontier. However, in the absence of any evidence the British could not make any arrests^{98a}.

Nazir Husain's deep involvement in Sayyid Ahmad's movement could well be judged from the fact that the latter while on his missionary visit to Patna, met Nazir Husain and

94. Ibid.,

95. The editor of Ishatusunna, the leading paper of Ahl-i-Hadith in Punjab.

96. Ibrahim of Arrah was one of the prominent leaders of Ahl-i-Hadith who laid the foundation of a new madrasa at Arrah. It was one of the highest seats of learning of the Ahl-i-Hadith in India. See Imam Abu Yehya Khan, op. cit. pp. 122--125.

97. Qeyammuddin Ahmad, op. cit. pp. 306--307.

98. Ibid.,

98a. Ibid.,

offered his allegiance (biat) to him.⁹⁹ It was only after visiting Phulwari that Sayyid Ahmad and his party landed near Golghar at the western extremity of the city of Patna. In a prayer held in a nearby Maidan, a large number of people including Nazir Husain also participated.¹⁰⁰

From the very start of the "Wahabi" movement, a number of voluntary centres had been set-up by the followers of Sayyid Ahmad in order to collect funds for those engaged in a holy war against the British on the frontier¹⁰¹. Delhi, too, was one of the main centres. Shah Mohammad Ishaq who was the religious head of Delhi assigned the work of collecting money to his close associate Moulvi Nazir Husain¹⁰². Not only this but the latter at times requested Nawab Sidiq Hasan Khan for substantial financial help to the Ahl-i-Hadith crusaders fighting in the frontier; and also to gear up the missionary work of the Ahl-i-Hadith in India. Thus in his letter addressed to Nawab Sahib, Nazir Husain proposed Abdul Aziz Rahman Badi's name for financial help which Nawab accordingly did.¹⁰³

99. Fazl Husain, op. cit. p. 24.

100. Qeyammuddin Ahmad, op. cit. pp. 206-207; See also Fazl Husain, pp. 25-26.

101. W. W. Hunter, op. cit. p. 58.

102. Fazl Husain, op. cit. p. 58.

103. Moulana Nazir Husain, ^{Makatib-} Fikra-i-Nazirya, MS, I.I.S.I., ff. 58-59.

It would suffice to mention here that Nazir Husain had always been thinking in terms of driving the British out of India. Thus in 1837 A.D. Nasir Husain Monglori (son-in-law of Shah Mohammad Ishaq) sent handout proclamation from the frontier to the ulama of India to seek their opinion regarding the holy war¹⁰⁴. Nazir Husain was the first to sign in favour of jihad to be fought against the infidels¹⁰⁵. There were other prominent ulama who under the apprehension of British showed their refusal¹⁰⁶.

During the Mutiny the British had realized that peace would not return to India unless something was done to crush the popular movement of the "Wahabis"¹⁰⁷. Thus soon after the Mutiny they started victimizing the "Wahabis". As mentioned, earlier there took place the famous Ambala Trial in 1864 A.D. in which eleven persons were convicted and latter punished.¹⁰⁸

104. Imam Ali, Ailem Nama, 1262, A.H.

105. Ibid.,

106. W. W. Hunter, op. cit. Appendix, II.

107. Mallenson, Indian Mutiny, Vol. I, 1878, London, p. 52.

108. Jaffar Thenasari, op. cit. pp. 35--37.

A number of "Wahabis" were tried in Patna, Dinapur, Meerat and Ambala¹⁰⁹, the important centres of their activities. A number of "Wahabis" were exiled to Andaman and Nicobar Islands. Moulvi Nazir Husain, too, was a suspect in the eyes of the British on account of his close contacts with the "Wahabis" of the frontier¹¹⁰. Thus under the conspiracy case of 1864, his house was thoroughly searched out. Many letters of suspicious nature were found, which Nazir Husain had received from the well known "Wahabis" such as Jaffar of Thenasar and Tabarak Ali of Patna. There was also another letter written by Nazir Husain to Sayyid Abdullah of Arreh (d. 1902), the chief of the "Wahabi" in the frontier¹¹¹.

Although most letters addressed to Nazir Husain by a host of his admirers were generally of a religious nature, the British did not spare him for his alleged involvement in the "Wahabi" activities¹¹². Thus he was put under arrest and released after six months in view of the absence of any conclusive evidence against his alleged activities¹¹³.

109. These centres latteron turned to be the active centres of Ahl-i-Hadith in India.

110. Govt. of Bengal Judicial Deptt. NO: 219, April 1869. See also Mohammad Ayub, Kala Pani, p. 262.

111. Govt. of Bengal Judicial Deptt. NO: 65-71, dated 1869.

112. Fazl Husain, op.cit.p.81. Siraj-ul-Akbar, May, 2, 1890, p.7.

113. Govt. of Bengal Judicial Deptt. NO: 65-71, dated 1869; Qeyammuddin Ahmad, 287, Ahl-i-Hadith, June 14, 1911, pp. 3-7.

That the Government of British India was concerned over the activities of Nazir Husain cannot be denied. Thus in 1869, Reily submitted some additional information against Nazir Husain. According to the information obtained from Abdullah in Rawalpindi in October, 1869, Nazir Husain was the chief Wahabi agent in Delhi. Another witness from Rajmahal also stated that he had been induced by Nazir Husain to go to the frontier¹¹⁴. Reily recommended that Nazir Husain's case be re-examined and he be confronted with the witnesses¹¹⁵. The papers were once again referred to the Government of Punjab¹¹⁶. However, in the absence of conclusive evidence the British did not dare to put Nazir Husain under arrest¹¹⁷.

During his pilgrimage to Mecca in 1300 A.H. Nazir Husain was accompanied by Moulana Taltaf Husain Azinabadi. Even at Mecca Nazir Husain was not allowed to live in peace. It was actually Rahmat-ullah Sahib Kiranwi Imdad-ullah and Moulana

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114. Letter from Secretary Government of Bengal to Secretary Government of Punjab, NO: 87, 7th January, 1870.

115. Ibid.,

116. Ibid.,

117. Ibid.,

Khair-ud-Din (all pro-Hanafis) who poisoned the ears of the Turkish Governor at Mecca against Nazir Husain and Taltaj Husain for the simple fact that they were "Wahabis". The opposition was so strong that the Meccan authorities (officers of the Ottoman Sultan) were forced to arrest them.

Since Nazir Husain knew the treachous attitude of the Turkish authorities, it was most necessitated for him to submit the letter of Delhi Commissioner before any further action could be taken against him. On the basis of this letter he was released along with his associate Taltaj Husain.

After returning from Mecca Nazir Husain did not live long and died in 1307 A.H./1902 A.D. at the age of 97 years.



C H A P T E R: --- IV

Nawab Sidiq Hasan Khan (1248--1890)

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Nawab Sidiq Hasan was so well known among the Ahl-i-Hadith for his profound learning that he was called the Mujjawid of his time.¹ According to Ziyat-ul-Hasan Faruqi, both Nawab Sidiq Hasan and Moulvi Nazir Husain Dehlavi were able to organize and establish a new school "worthy of being reckoned with".²

Nawab Sidiq Hasan Khan claimed to be a descendant of Fatima (daughter of Prophet Mohammad).³ He was born in 1248 A.H/ 1832 A.D. in Bansbareli.⁴ After sometime his mother brought him to Kanuj.⁵ His family was considered to be the most respectable one in the whole of Kanuj. This was due to the fact that the

1. Sayyid Mohammad Ali Hasan Khan, Masir-i-Sidigi, Vol. III, p. 180. See also, Husain Batalwi, Ishatu Sunna, 1881, pp. 21--23, 27; See also Ahl-i-Hadith, 11th Aug., 1916, p. 10.
2. Zujah-ul-Hasan Faruqi, The Deoband School and the Demand for Pakistan, p. 127.
3. Nawab Sidiq Hasan Khan, Ibqayul Minan Wa-Baqayul-Meh, 1305 A.H., p. 7; Abjadul Uloom, Vol. III, p. 990.
4. Ibid.,
5. Kanuj was the homeland of his ancestors where toms still exist there.

Muslims living there were well acquainted with the rank and attainments of his father, Sayyid Dulad Hussain⁶. According to one estimate he had as many as ten thousands disciples.⁷

Nawab Sidiq Hasan Khan claimed to be descendant of a very respectable family from his mothers side also. His grand-father Mufti Mohammad Awaz of Barielly was highly respected by Asif-ud-Doula, the Nawab Oudh, and Amir Khan, the Nawab of Tonk.⁸ This indicates that the leadership was from well born in the earlier phase of the Ahl-i-Hadith movement.

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6. Sayyid Aulad Husain was a son of renowned jagirdar, Sayyid Aulad Ali Khan Bahadur Jang. He received his education under the fostering care of Shah Rafi-ud-Din and Shah Abdul Aziz, the sons of distinguished Shah Wali Ullah Muhammadi of Dehlavi. He is said to have given up jagir which was conferred on his ancestors by the Mughal emperors. He was so true to his Sunni faith that he did not claim the property and pension of his father Sayyid Aulad Ali Khan Bahadur who was a Shia. He had to face a storm of opposition in his family even to the point of ostracization. See Sidiq Hasan Khan, Abjadul Uloom, Vol. I, p. 90. Sayyid Mohammad Ali Hasan Khan, Masir-i-Sidiqi, 1924, p. 40.

7. Sidiq Hasan Abjadul Uloom, Vol. III, p. Ibgayul Minan Wa-Baqayul Mehn, p. 7.

8. Nawab Sidiq Hasan Khan, Abjadul Uloom, Vol. I, p. 90. Sayyid Mohammad Ali Hasan Khan, Masir-i-Sidiqi, p. 40.

Nawab Sidiq Hasan Khan was only 5 years when he lost his father.⁹ He learnt the rudiments of Arabic and Persian from Moulana Sayyid Mohammad Hasan¹⁰. He had an opportunity to meet Moulana Wilayat Ali and Moulana Inayat Ali in Bhopal who had come there in connection with their missionary programme.¹¹ He was so impressed by the sermons of Moulana Wilayat Ali that later in his writings he remarked that there hardly was any contemporary throughout India who could be a match for him in his encyclopaedic knowledge.¹² It was also on his advice that Sidiq Hasan Khan read Buloog-ul-Maram.¹³ After having finished his elementary education of Arabic and Persian, he wrote a commentary on Buloog-ul-Maram which came to

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9. Nawab Sidiq Hasan Khan, Ibgayul Minan Wa Bagayul-Mehn, 1305 A.H., p. 7.

10. Sayyid Mohammad Ali Hasan, op. cit., p. 48.

11. Ibid., pp. 6--7.

12. Nawab Sidiq Hasan Khan, Ibgayul Minan Wa-Bagayul Mehn, p. 12.

13. It is a famous work on Ahadith.

be known as Masq-ul-Khatam.^{13a} He is even said to have spent a huge amount for publishing this voluminous work on Ahadith.¹⁴

Nawab Sidiq Hasan Khan proceeded to Delhi in 1269 A.H. on the instructions given to him by Qazi Kaloo (who lived in Chapra Mou). There Sidiq Hasan met Moulvi Bashir-ud-Din Kanuji and then became a pupil of Mufti Mohammad Sadr-ud-Din Khan Bahadur (Sadr-Sadur)¹⁵. The latter brought him to his home and then to the house of Nawab Mustafa Khan Bahadur (who lived at Chitli Qabar in Delhi).¹⁶ So affectionate was Nawab Mustafa Khan towards Sidiq Hasan Khan, that he treated him as a member of his family.¹⁷ During his two years stay at Delhi Sidiq Hasan Khan learnt a number of works on Islamic discipline viz., Hidayah¹⁸, Sharah Wagaya, Usul-i-Hadith etc., from Mufti Sahib¹⁹.

13a. Sidiq Hasan Khan, Ibgayul-Minan Wa Baqayul Mehn, p. 12. See also Rouz-ul-Khasib, 1292, p. 162.

14. This voluminous work in Persian is considered to an authoriture and comprehensive on Ahadith. Its popularity is evidenced by the fact that it has run into several editions.

15. Sayyid Mohammad Ali Hasan Khan, op. cit. p. 10.

16. Ibid.,

17. Ibid.,

18. It is regarded as an authoritative work of Henafis.

19. Mohammad Ali Hasan, op. cit. p. 12.

Some of the works of Imam Ghazali and Imam Ibn Hujayr Makkī were copied by him there. Later, on reaching Bhopal he wrote a commentary on them.²⁰

After the completion of his studies at various literary centres of India, he proceeded to Bhopal in quest of service²¹. He was introduced to Nawab Sikandar Begum (1844--1868) by Madra-ul-Maham, Munshi Mohammad Jamal-ud-Din Khan²². Sikandar Begum was highly impressed by his talents and she appointed him as a Munshi at the monthly salary of Rs. 30/- Later, she placed him in charge of education with a salary of Rs. 40/-, which was then enhanced to Rs. 50/-²³. The title of Mir Dubari was conferred on him in 1855/1272 A.H.²⁴.

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20. Ibid.,

21. Ibid., see also Nawab Shah Jehan Begum, Taj-ul-Iqbal, 1289, A.H. Kanpore, pp. 27--28.

22. Mohammad Ali Hasan, op. cit. Vol. II, p. 19; See also Shah Jehan Begum, op. cit. pp. 26--27.

23. Ibid., p. 21.

24. Sayyid Mohammad Ali Hasan Khan, op. cit. pp. 23--24.

But Nawab Sidiq Hasan Khan was very keen to reform the Muslim society. And for this purpose, he began to deliver sermons at Masjid-i-Ibrahim Khan in Bhopal²⁵. His sermons were based on Tauhid. He insisted on a return to the norms of original Hadith and believed that the law schools appeared approximately three hundred years after hijra²⁶. People began to follow him in a large numbers. His popularity seems to have posed a threat to the supremacy of the Mullahs.²⁷ Perhaps it was they who sent anonymous and slanderous letters to the British authorities and thus prejudicing their minds against Sidiq Hasan²⁸. As a result, of it, he gave up the government service and proceeded to Kanpur in 1273 A.H.²⁹. At this time

25. Ibid., pp. 21-22.

26. Ibid.,

27. Nawab Sidiq Hasan Khan, Rouz-ul-Khasib, p. 173.

28. Nawab Sidiq Hasan Khan, Iqbayul Minan Wa Baqayul Mehn, p. 38.

29. Ibid., Hasan Ali Khan, Vol. III, pp. 23--24.

the whole of Kanpur had come under the grip of mutineers.³⁰

There was loot and plunder every where in the city³¹. Here he did not remain at ease and proceeded to Murzapur in 1271 A.H.³² He stayed there for a couple of months and reached Tonk in 1275 A.H./1858 where he was generously treated by Nawab Wazir-ud-Doula who also fixed Rs. 50/- as his monthly salary³³.

But Sidiq Hasan gave up the service of the Nawab and once again sought the services of Sikandar Begum in 1276/³⁴ 1859. He was assigned the job of writing the history of Bhopal and the making of the bye-laws for conducting the general

30. Ibid., As he himself pointed out that no sooner did he enter Kanpur on 5th Rabiu'l Awal 1273 A.H., than the British cavalry and infantry broke into rebellion. The disorder and the affray that followed was unrivalled. Kanpur became the rendezvous for all the intriguing and mischevious character of the land. The mutineers plundered the poor and oppressed the weak. See Nawab Sidiq Hasan Khan, Tarijuman-ul-Wahabiya, p. 45; Nawab Hasan Ali Khan, Masir-u-Sidqi, pp. 45--46.

31. Home Political Secret File NO: 101 of 1936, p. 5.

32. Hasan Khan, Ihqayul-Minan Wa Baqayul Mehn, op. cit., p. 38.

33. Ibid.,

34. The Begum paid all the expenses of his journey to Bhopal. See Ali Hasan Khan, op. cit. pp. 38--41.

business of the State. The management of Sulaimania Madrasa was also entrusted to him. He once again received the title of Khan and Mir Dabir.³⁵

Munshi Jamal-ud-Din (Mudra-ul-Maham) was so much impressed by vast literary acquirements of Sidiq Hasan that he gave his daughter Zakiya in marriage to him.³⁶

In 1285 Sidiq Hasan Khan proceeded to Mecca for pilgrimage which also marked the end of the glorious period of Nawab Sikandar who was then succeeded by Nawab Shah Jehan Begum (1868-1901).³⁷

Nawab Sidiq Hasan when on his way back to Bhopal from pilgrimage experienced the death of Nawab Baki Mohammad

35. Sidiq Hasan Khan, Abqayul Minan Wa Bagayul Mehn, pp. 38--41.

36. Ibid., See also Ali Hasan Khan, p. 93.

37. Zakiya Begum gave birth to two sons and two daughters viz., Nur-ul-Hasan (b. 1278 A.H.), Safiya (b. 1280 A.H.) Ali Hasan (b. 1283 A.H.) and Hafsa (b. 1284 A.H.).

Shah Jehan Begum was married to Bakshi Baqi Mohammed Khan in 1855. The nobles of Bhopal were not prepared to acknowledge the latter as the ruler of Bhopal as he did not belong to the ruling family. He was eventually made as a titular head and the real powers vested with Shah Jehan Begum. See A Collection of Treaties, Engagements and Sanads by C. U. Aitchism, Vol. IV, Cal., 1909, p. 286.

Khan³⁸. This was the beginning of a testing period for Nawab Shah Jehan Begum. She was at times advised by British authorities to marry again if she desired³⁹. Atlast she showed her willingness to Sidiq Hasan who had already earned his name among the ulama of India⁴⁰.

Having married Sidiq Hasan, Shah Jehan Begum urged the British officials that same marks of distinction should be given to Sidiq Hasan as were once enjoyed by her first husband.⁴¹ The Government accordingly honoured Sidiq Hasan. The distinctions given to Sidiq Hasan were:-

1. The title of Nawab with addition of Nazir-ud-Doula;
2. A Khilat from the Governor--General;
3. A Salute of 17 guns within the territories of Bhopal;
4. That he should receive visits from English officers.

38. C. U. Aitchison, A Collection of Treaties, Engagements and Sanads, Vol. IV, Calcutta, 1909, p. 286.

39. Shah Jahan Begum, Taj-ul-Iqbal, p. 27.

40. Ibid.,

41. An official letter from Nawab Shah Jahan Begum to Colonel Osborne, B. Political Agent, dated 4th February, 1872.

The Governor--General in his despatch confessed the title of Nawab Walaja-Amif-ul-Mulk on Sayyid Mohammad Sidiq Hasan Khan Bahadur⁴². He was also given the title of Motimid-ul-Maham or second Minister of State and with it a jagir yielding Rs. 24,000/- per annum⁴³. A general khilat comprising horses, elephants, palanquins, swords etc., valued at Rs. 10,000/- was also confessed on him on 21st Rabiul Akheev 1288/2nd July 1871⁴⁴.

Nawab Sidiq Hasan Khan and The Ahl-i-Hadith Movement:

In its earlier phase the history of the Ahl-i-Hadith Movement was to a great extent centered round the activities of Moulana Nazir Husain Dehlavi and Nawab Sidiq Hasan Khan Bhopali⁴⁵. Both the leaders made energetic efforts in the propagation of Ahl-i-Hadith tenents in the various regions of

42. Nawab Shah Jehan Begum, Taj-ul-Iqbal, p. 24.

43. Ibid.,

44. Ibid.,

45. Ziyal-ul-Hasan, op. cit. p. 127.

the sub--continent. So widespread was the influence of their activities that even the Hanafite leaders like Abdul Hasan Ali Nadvi expressed praise for their role⁴⁶.

Nawab Sidiq Hasan Khan did not lay much emphasis on issues like Amin-i-Biljahar, Rafi-Yadain and Khalfu'l-Imam but stressed the importance of the two sources of law i.e. Quran and Hadith, and also free interpretation of the book⁴⁷. He observed that the atmosphere round him was unislamic because some new customs had crept into the Islamic society, which had actually been borrowed from Hinduism⁴⁸. He was of the view that Indian Muslims had not yet purged Islam of its accretions. At the same time, however, he did not think it proper to criticise other religion⁴⁹.

Nawab Sidiq Hasan Khan was critical of the prevailing practice of visits to the tombs and veneration of the pirs which, in his view, were unislamic. The extra-vagant ceremonies

46. Sayyid Abdul Hasan Ali Nadvi, Hazrat-i-Sayyid Ahmad Shahid K'a Ba'd Islah-i-Muslimin Wa-Ihya-i-Din-ki Koshishen. Alfurqan, ix/9&10, 136 A.H.

47. Sidiq Hasan, Ibgayul Minan Wa Baqayul Mehn, pp. 25, 27.

48. Sidiq Hasan, Ikhlas-ul-Tauhid Lil Hamid-ul-Majid, 1305 A.H., pp. 17, 50.

49. Ibid.,

connected with the death of a Musalman⁵⁰ were also criticized by him. He wrote extensively on Islam and there are 266 works which stand to his credit⁵¹. He was perhaps the first Muslim scholar of India who wrote works on an alphabetical order⁵².

Though an erudite scholar, Nawab Sidiq Hasan could not draw the masses towards the Ahl-i-Hadith Movement. The fact is that on account of his social position as the Nawab he could not enter into religious discussions with common people. Nor could he express ideas publicly since these were bound to create suspicion among the English. So he depended on the publication of works, which he believed to be the only

50. Ibid. See Also, Ikhlad-ul-Fawaид, 1305 A.H., pp. 20--22.

51. Sayyid Akbar Alam writes that Nawab Sidiq Hasan is a man of vast literary acquirements. I doubt, if there is any alim in India at the present day who could approach the author in the profundity and depth of knowledge of Arabic, Persian and Urdu poet... He has written on various subjects and I can hardly recollect any alim who has done the same. See Nawab Sidiq Hasan Khan, An Interpretation of Wahabis, preface.

52. Hasan Khan, Tarjuman-ul-Wahabiya. This was translated into English by Sayyid Akbar Alam (third Assistant to the Second Minister of Bhopal) under the title of An Interpretation of Wahabism. Preface. See also Sayyid Ali Hasan Khan, Masir-i-Sidiqi, Vol. II and IV, The works written by Sidiq Hasan has also been quoted by the author.

way to express his ideas and above all to write against the omissions and commissions⁵³ of the English. On the other hand his colleague Moulana Nazir Husain attracted a large number of his followers towards the Ahl-i-Hadith movement⁵⁴. Those who learnt at his feet were able to distinguish themselves among the religious heads of India⁵⁵.

But we should not lose sight of the fact that Sidiq Hasan Khan financially helped the movement. According to one report more than 12 Ahl-i-Hadith leaders received scholarships from him, the prominent among them being Moulana Nazir Husain Dehlavi⁵⁶, Abdul Aziz Rahimabadi, Moulvi Mohammad Joona Garhi, Gazi Mohammad Bashir-ud-Din etc., Abu Sayyid Moulana Mohammad

53. C. U. Aitchison, op. cit., p. 286.

54. Fazl Husain, op. cit., pp. 342--367.

55. Sayyid Ali Hasan, op. cit., Vol. II, pp. 38-42.

56. Not only this but Nawab brought many Ulama of his sect from north India to staff the states bureaucracy, among them Nazir Hussain's former student Moulana Salamat-Ullah Jairajpuri, who became the Director of the Jamia Masjid and supervisor of all madrasas of the state. See Moulana Nazir Husain, Makatib-i-Nazirya, f.49.

Husain Batalwi⁵⁷ too was getting financial aid from Sidiq Hasan. The former edited Ishatu Sunna, the well known and the first paper of Ahl-i-Hadith of India. It was mainly owing to this aid that appeared as a mouth-piece of Sidiq Hasan. The Ahl-i-Hadith leaders continued to receive scholarships even after the death of Nawab Sidiq Hasan Khan, under Nawab Shah Jehan Begum⁵⁸.

It is important to note that most works published by Sidiq Hasan Khan were, in reality, critical not only of the British Government but also a majority of the Indian Muslims claiming themselves to be Ahl-i-Sunna-Wa-Jamat.⁵⁹ Thus Moulana Fazl Rasul Badayuni and Moulvi Ilahi Baksh even went to the extent of declaring him as an apostate from Islam⁶⁰. At the same time the attitude of the British Government was also hostile

57. He was one of the early members of the movement and was in close contact with Sidiq Hasan Khan. When-ever the latter was suspected by the government of British India, Husain Batalwi left no stone unturned in advocating his cause. He always proved Sidiq Hasan as loyal to the government. For example when Sidiq Hasan was reported to have contacts with the Mehdi of Sudan it was criticized in vehement terms by Husain Batalwi in a series of the issues of Ishatu-Sunna.
58. Ishatu Sunna, Vol. II, p. 39.
59. For the term see glossary. Sidiq Hasan mentions it was Fazl Rasul Badayuni who first of all used the term "Wahabi" to the followers of Sayyid Ahmad Shahid. See Sidiq Hasan, Tarjuman-i-Wahabiya, 1300 A.H., pp. 65, 75.
60. Fazl-Rasul Badayuni, Saif-ul-Jabar, pp. 11--18; See also, Moulvi Ilahi Baksh, Siyootu Rahman, Patna, 1306 A.H., pp. 9--11.

to him. Sir Lepel Griffen described some of his works viz., Majuma Khutub,⁶¹ Hadayat-us-Sait, Mowadul Obeid and Rouz-ul-Khasib as an attack on the British Government⁶². He believed that Majuma Khutub was published mainly with the intention of inciting the Indian Muslims to wage a holy war against the British Government⁶³. So the Government of British India declared this book as seditious⁶⁴. Nawab Sidiq Hasan was thus forced to refute the allegations levelled against him. Briefly, his contentions contained in a note to Sir Lepel are given below:-

1. The Khutba in question was only compiled by him;
2. The Khutba actually dealt with Kusuf (son eclipse) Khusuf (Moon eclipse) Istaskai (rain Nikka) (Marriage) etc. Nothing was written against the Government nor did it incite people to wage war against the Government.
3. It was actually directed against the Sikhs.⁶⁵

61. Majuma Khutub was published at Bhopal in 1296 A.H. It consists of 252 pages and deals with Khutbas written by Muslim theologians and doctors. We find some references to Moulana Ismail Shahid regarding jihad in this work.
62. A letter addressed to the ruler of Bhopal, Nawab Sidiq states briefly the allegations which were levelled against him, with a request to forward it to the Government of India.
63. Ibid.,
64. Ibid., p. 11.
65. Nawab Sidiq Hasan, The Defence of Nawab Sidiq Hasan, pp. 5-~~6~~ 9.

Nawab Sidiq Hasan Khan in his defence raised certain statements which put the Government of British India in a difficult situation. His argument was that books of such kind as dealt with jihad were published at Bombay and Calcutta by Hanafite doctors, still no objection was raised by the Government in the latter's case⁶⁶. He further argued that although Hanafite stood for jihad they were exempted from calling the "Wahabis"⁶⁷. The Quran which also sanctioned jihad was published at Calcutta in the name of Mouja Quran.⁶⁸ The Mishkat which was translated into Persian language by Sheikh Abdul Haq and was published by him at Calcutta also dealt with jihad.⁶⁹ By raising such statements Sidiq Hasan actually wanted to distract the attention of the Government and make them hostile to the Hanafites and on the other such statements served him as the convenient excuse for the time being before the British authorities.

66. Ibid.,

67. Ibid.,

68. Ibid.,

69. The extracts of a letter from Sidiq Hasan to Nawab Shah Jahan Begum.

Sidiq Hasan further argued that Bhopal was not a seat of religious controversy. Even in the dark days of Mutiny, the mutineers, whether Muslims or Hindus, were handed over to the political agents for punishment. The foreigners viz., Arabs, Turks, Afghans and others were, under the standing order of the state, not allowed to stay at Bhopal for more than three or four days, on the ground that they might create disaffection in the state.⁷⁰

But the confidential report prepared by Ishru Prasad in December, 1875 goes contrary to the above statement. It mentions that Bhopal was one of the main centres of Indian "Wahabis". The chief of the Wahabis of Bhopal was Munshi Jamal-ud-Din who had married one of the late Begums of Bhopal. Among other prominent "Wahabis", mentioned by Professor Qeyam-ud-Din was Nawab Sidiq Khan⁷¹.

Nawab Sidiq Khan was also accused of having given high posts to such persons, as, besides being utterly unscrupulous, had shown no interest in the welfare of the state.⁷²

70. Sidiq Hasan Khan, The Fefence of Sidiq Hasan, pp. 13--18.

71. Qeyammuddin Ahmad, op. cit. p. 305.

72. These persons have been referred to as Ahl-i-Hadith in Siraj-ul-Akbar, 3rd Sept., 1895, p. 11.

Thus the alleged corruption and mismanagement in all branches of administration was attributed to them.⁷³ At the same time the British Government also levelled a charge against the Nawab with regard to the misuse of the Bhopal treasury in order to get published his various works of "seditious" nature.⁷⁴ Little wonder, therefore, many works were prescribed and confiscated by the Government.⁷⁵ Sir Lepel Girffan conveyed the instructions of the Government to Col., Bannerman pointing out the propriety of not publishing books which were adverse to the Government in religious and political views.⁷⁶ Consequently, the copies of Majuma Khutub were destroyed in presence of Colonel Bannerman in March 1881.⁷⁷

Thus Nawab Sidiq Hasan Khan was left with no other attractive point to defend himself in view of the hostile attitude of the British. In some of his works such as

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73. Sidiq Hasan Khan, The Defence of Nawab, p. 8.
74. The extracts of a letter from Sidiq Hasan Khan to Shah Jahan Begum, dated 1878.
75. Sidiq Hasan Khan, The Defence of Nawab, p. 17.
76. A letter from Lepel to Bannerman, dated 1878.
77. Sidiq Hasan Khan, The Defence of Nawab, p. 17.

Muwadul-Obeid and Roug-ul-Khasib⁷⁸ he was at pains to prove his loyalty to the British. But inspite of this he got some of his works published in Egypt and other parts of the Middle-East⁷⁹. The British Government always kept a vigilance over the activities of the Nawab⁸⁰. In his telegram dated 18th August, 1885 to Sir Lepel Griffan accused Nawab Sidiq Hasan of being in direct contact with the Mahdi of Sudan.⁸¹ The Nawab was also reported to have sent anonymous letters to

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Mohammad Ahmad (1848--1885 A. D.) who had declared himself to

78. Ibid.,

79. Ibid.,

80. Ibid.,

81. There is a general belief among the Sunnis that the Mahdi would appear when Islam would be at its last gasp in the world. He will be the restorer of the glory of the faith. He will rule over for 7 years during which the whole world will come under his control. He will spread the faith of Islam in every hook and corner of the world. See p. Hughes, Dictionary of Islam, p. 305.

82. Mohammad Ahmad (1848--1885 A.D.) a Samaniyah teacher (Sammaniyahs generally had adopted themselves to the local practices and were far away from Sunnah) began to preach against the corruption of the faith that he saw around him and in 1881, he declared himself to be the expected Mahdi. He led a holy war against the Egyptian regime and its local allies. Among his early strong supporters were not only people from his own Tariqah, but also the leaders of Majdhu'iyah (the order of Mohammadan Al-Majdhub at-Sughayyir), a student of Ahmad Ibn Idris, who took part in the early revolts against the Egyptians and remained a potential source of militant opposition). By the time of his death in 1885, the "Mahdist Movement" had gained control of much of Sudan, and a fundamentalist regime had been established. His successor the Khilafa Abdullah (1846--1899) maintained the independent Mahdist state until the British and Egyptian armies conquered Sudan in 1899.

be the promised Mahdi and had even appointed Khalifa Abdullah (1846--1899) as his successor.⁸³

A telegrame was served to Nawab charging him of having connections with the Mahdi of Sudan.

Sir Lepel Griffan came back from England in 1885. on 18th of August, 1885, the vakil was asked by the political agent to inform Her Highness of the contents of a telegram which he had received from Sir Lepel on the previous day. It is important to quote the telegrame in original to show how prejudiced was the Government against the Nawab.

"Inform the Nawab who had (Illaka) connections with the Mahdi that his disciple and successor Abdullah was killed at Khartoum, on the 26th July, 1885 in the battle. The vakil was directed by the Begum to ask the political agent what documentary he had, to implicate the Nawab in the affairs of the Mahdi of Sudan. In reply Col. Kincaid said that the telegram was meant to convey an information. But when he was asked by the state to explain what the Resident meant by the word Illaka, he stated that the Nawab was fully aware of all the facts and circumstances of the Mahdi, and infact he had written a book on the subject. It was pointed out to the political Agent that the Illaka would convey a meaning quite different from knowledge."

83. Ishatu Sunna, 1879, p. 81.

On 20th August, 1885 a letter was formally addressed to the political Agent asking him to inform what he meant by Illaka as the word itself did not bear out the meaning which he had put. In reply a parwana was issued through the Vakil stating that the wording of the telegram did not mean Illaka, but an information supplied to a man, who had taken a fancy to a subject; For example information of historical facts or stars, are given to those who are fond of history or astronomy; the Nawab had written a book on Mahdi, hence the information of the death of a false Mahdi was given to him.

On 24th August, 1885, the Vakil was directed to speak to the political Agent that he had been duly informed of the publication of the book, which was written to show that the Mahdi of Sudan was a false pretender, that the ignorant and illiterate men should not take him to be the promised Mahdi, as his appearance was not borne out by the religious books. It was again pointed out to the Political Agent that the word Illaka meant connection, interest or concern, and not fancy or knowledge, according to the lexicon. It was further represented that the subjects of Bhopal had no concern with any person, except the British Government. The political Agent wrote to-day that he would inform the Resident accordingly.

Nawab Sidiq Hasan was accused of having published works in support of the Mahdi of Sudan.⁸⁴ But to counter this allegation the Nawab explained that such works were mainly written to show that the Mahdi of Sudan was a false pretender. The purpose was also to warn the ignorant and illiterate men not to follow him. The Nawab had also shown on the basis of his study of the religious books that the Mahdi of Sudan was not the promised one.⁸⁵

The consequence of all this was that Sidiq Hasan Khan was deprived of the titles conferred upon him and other privileges which he enjoyed as the Nawab.⁸⁶ The British also removed him on charges of misgovernmet and in his place Madra-ul-Maham was appointed for purposes of administration.^{86a}

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84. Ishatu Sunna, 1885, pp. 74-75. The editor of the paper wrote various columns against the claims of the Mahdi of Sudan. The main object was to save Nawab from British authorities.

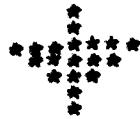
85. Sidiq Hasan, The Defence of Sidiq Hasan, pp. 18--19.

86. Sidiq Hasan, Ibguyul Minan Wa Baqayul Mehn, pp. 97--99, The Defence of Nawab, p. 9.

86a. Nawab Sidiq Hasan, Ibgayul Minan Wa Baqayul Mehn, p.110.

The British were not satisfied with the measures referred to above. They made the Nawab subject to various kinds of humiliations. It was under distressing circumstances that the Nawab died in 1890. It was only after his death that British restored the title of the deceased Sidiq Hasan Khan at the request of his Begum.⁸⁷

87. Sayyid Ashfaq Ali, Bhopal Past and Present, p. 69.



C H A P T E R : --- V

RELIGIOUS THOUGHT:

The Ahl-i-Hadith (followers of the Prophetic tradition) were Sunnis. They confined themselves to the text of the Quran and Hadith and relied on individual judgement upon them.¹ They laid much emphasis on the right to interpret the Quran themselves and believed that the followers of the great Imam, Abu Hanifa, had renunciated this right.² So they endeavoured to revive this right.³ The interpretations of four major schools of Islam were found unsatisfactory by them⁴. As Nawab Sidiq Hasan mentions that "there is hardly any work in the classical works which does not differ in its content to another".⁵

1. Nawab Sidiq Hasan, Masaliga Istiwa, 1291 A. H., Lahore, p. 18; Khulasat-ul-Mutaqid, p. 4; Moulana Nazir Husain, Munazira-i-Masood, Wa-Sayyid Fi-Babul Itba-i-Taqlid, 1281 A. H., Delhi, pp. 2--5.
2. Nazir Husain, Miyarul Haq, pp. 37--39; Sidiq Hasan, Ibqayul Minan Wa Bagayul Mehn, 1305A. H., pp. 28--29.
3. Ibid., See also Sona--ullah Amritsari, Tawqid-i-Taqlid pp. 5, 11, 13, 21.
4. Sona-Ullah Amritsari, Ahl-i-Hadith Ka Madhab, pp. 5--7.
5. Sidiq Hasan, Ibqayul-Minan-Wa-Bagayul Mehn, p. 23.

But we should not lose sight of the fact that it was Shah Wali-Ullah who first emphasized the importance of the right to accept or reject the rulings of the four juristic schools according to one's own reasoning.⁶ According to Wali-Ullah, Hadith supersedes jurisprudence where as judicial ruling is demonstrably contrary to it.⁷ Addressing the contemporary ulama Wali-Ullah wrote "when any Hadith of the Prophet reaches them, they do not act upon it. They say that they (ulama) act upon so and so madhab not upon Hadith".⁸ In his view the ulama made an excuse for understanding the true essence of Hadith, but allowed themselves to be guided by the established practices of the madhab to which they belonged.⁹ They also argued that the Prophetic traditions were not unknown to the Imams of Islamic schools; so to reject their statements was unreasoning.¹⁰ Wali-Ullah's main argument was that if the ulama followed themselves in the foot-setps of the Prophet, people should follow ~~them~~ them whether this act of following was in favour or against any madhab¹¹ (law school).

6. Shah Wali Ullah, Jujist-Ullah-Al-Baligha, Translation of a chapter on Tauhid by Dawood Ghaznavi, pp. 11,13.
7. Shah Wali-Ullah, Tajhimat-i-Ilahi, pp. 21,23,29.
8. Ibid., p. 23.
9. Ibid.,
10. Ibid., p. 47.
11. Ibid., pp. 21,23.
The four acknowledged schools of jurisprudence in Sunni Islam, namely, Hanafi, Shafi, Hanbali and Maliki, named after Imams Abu Hanifa al Numan (699-767 A.D.), Mohammad Ibn Idris al Shafi (769-819 A.D.), Ahmad Ibn Hanbal, (780-855 A.D.) and Malik Ibn Anas (713-759 A.D.) respectively. Conformity to the legal interpretation of any of the four schools is considered essential by the orthodox ulama.

Wali Ullah's fundamentalism heralded the first thaw which melted to some extent, the frozen and rigid mass of traditionalist orthodoxy in Indian Islam¹². He had not shouldered the yoke of any particular madjab¹³. His fundamentalism mitigated the influence of the watertight compartmentalization of Muslim jurisprudence by permitting the followers of any particular madjab to follow madjabs in various matters of belief and conduct¹⁴. If a ruling of any law school was in conflict with a correct Hadith, he argued, in that case the authoritative Hadith should take precedence on the supremacy of Hadith. Wali-Ullah thus came to be associated with the Ahl-i-Hadith^{15a}. Shams-ul-Haq, for instance, on the basis of his understanding of the works of Shah Wali-Ullah such as Insaaf, Hayat and Hujjat Ullah-Al-Baligh called him an Ahl-i-Hadith in the strict sense of the word.¹⁶

12. Aziz Ahmad, Islamic Modernism in India and Pakistan, London, 1967, p. 2.

13. Ibid.,

14. Ibid., pp. 40, 70.

15. Wali-Ullah, Tajhimat-i-Ilahi, p. 19.

15a. Sona-Ullah, Ahl-i-Hadith Ka Madjab, pp. 23--25.

16. Shams-ul-Haq, Tarjuman-ul-Hadith, NO: VI, 1966, p. 299.

This particular trend in Wali-Ullah's right of primacy over the juristic opinion began to be followed by a group of nineteenth century ulama, the prominent among them being Moulana Nazir Husain Dehlavi and Nawab Sidiq Hasan Khan. The Ahl-i-Hadith thus came to be called as a group which does not follow the canon law of any of the juristic schools, and which in theological dogma subscribes to the views of neither Asharites¹⁷ nor the Maturids¹⁸ but binds itself to the clear injunctions of the Quran and the Hadith¹⁹. In this respect he

17. A sect formed by Abdul Hasan Ali Abu Ismail al Ashari (born A. H. 260, 878 A.D.). The Asharites hold that the attributes of God are distinct from His essence, yet in such a way as to forbid any comparison being made between God and His creatures. They say they are not ainnorgair, not of His essence not distinct from it i.e. they cannot be compared with any other things. They also hold that God has one eternal will, from which proceed all things, the good and the evil, the useful and the hurtful. The destiny of a man has written on the eternal table before the world was created. See T. P. Hughes, Dictionary of Islam, pp. 24--25.
18. Maturid is a place in Sammarqand. Maturidyas are the followers of Imam Abu Mansur of Maturid, who had left no stone unturned in propagating the Hanafith tenets in most parts of Central Asia particularly in Afghanistan. See Nawab Sidiq Hasan, Masaliga Istwa, Lahore, 1291 A. H., p. 2., Khulasat-ul-Mutaqid, Banaras, 1306 A. H., p. 4.
19. Nawab Sidiq Hasan, Khulasat-ul-Mutaqid, Translation into Urdu by Moulvi Mohammad Sayyid Banarasi, Banaras, 1306 A.H., p. 4.

admits the likeness of the Ahl-i-Hadith to the externalists, the Zahirites²⁰, with the difference that unlike the latter they accepted the Sufi doctrine of mystical illumination while rejecting the speculative excesses of sufism.²¹

Since the Ahl-i-Hadith did not follow explicitly the doctrines of any one schools of the Sunnis, they came to be known as Ghair--Muqalid or non--conformists by the people who followed the Hanafiya school of Islamic thought²². The Hanafis thus dubbed the Ahl-i-Hadith as Lamazhabs, Najdis and "Wahabis".²³

20. Literary it means, "Outward", exterior, manifest", A word much used in Muslim theology to express that which is manifest, as distinguished from Batin, interior or Khafi, that which is hidden.
21. Nawab Sidiq Hasan, Khulasat-ul-Mutaqid, p. 4., See also Aziz Ahmed, Islamic Modernism in India and Pakistan p. 114.
22. The extracts of a letter from Sir Sayyid Ahmad to Sir Auckland Colvin, Home number dated 16--7--1986; See also Englishman, Feb., 22, 1887; Husain Batalwi, Ishatu-Sunna, Vol. II, p. 78.
23. Rasul Badayuni, Saif-ul-Jabar, pp. 13--18; Husain Batalwi, Ishatu-Sunna, Vol. III, pp. 81--83., Zuhur Ahmad Azhar, Dairah-i-Ma'arif-i-Islamiya, pp. 379--382.

The Ahl-i-Hadith accepted the prophetic Hadith in the classical traditions such as Bukhari and Muslim as genuine and repudiated the speculative scepticism of the Aligarh modernists, who lacked the capacity of determining the correct Hadith by comparing it scientifically with the incorrect.²⁴ Nawab Sidiq Hasan states that only the classical specialists in Hadith were equipped with the resources, the evidence and methodology for discriminating between the genuine and attributed dicta of the Prophet.²⁵ The knowledge of these celebrated authors, he argued was superior to those of the Imams and of the modern scholars because they were closer to the tunes of the Prophet.²⁶ Nawab Sidiq Hasan further mentions "there is hardly any work of the Imams which does not contrary to its content with another." The Imams many a time accepted weak Hadith on a particular issue and did not resort to qiyas (analogy).²⁷ The fatwas based on the works of the four major schools, the Nawab argued, were in certain cases false even to the extent of polytheism.²⁸

24. Aziz Ahmad, op. cit. p. 115.

25. Nawab Sidiq Hasan, Khulasat-ul-Mutaqid, p. 16.

26. Ibid..

27. Nawab Sidiq Hasan, Ibaayul Minan Wa Baqayul Mehn, p. 23.

28. Nawab Sidiq Hasan, Khulasat-ul-Mutaqid, p. 16.

The Ahl-i-Hadith were critical of the taqlid of any kind and accepted the Ittba (obedience) to the norms of the life of the Prophet to the point of absolute self-²⁹ identification with it³⁰. Sidiq Hasan particularly drew attention to the disagreements among the four Imams which, in his view, had prevented Muslims from strictly, adhering themselves to the Prophet's teaching³¹. In his view the teachings of the four law schools had superseded the original sources and had almost taken the shape of laws in the Muslim society. In other words, the sources rather than Hadith had become sources for centuries^{31a}. He further argued that the Imams of the law schools were only men who lacked knowledge of all relevant Hadith. No doubt, Imams knew some of the companions, but it is also a fact that even the companions did not know or even agree in their understanding of all the Hadith³². He advised Muslims to turn directly to the Hadith and ignore those who considered fiqh equivalent to religion³³.

29. Nawab Sidiq Hasan, Aqibat-ul-Mutaqin, pp. 10--13.

30. Nawab Sidiq Hasan, Ibqayul Minan Wa Bagayul Mehan, pp. 23--25.

31. Nawab Sidiq Hasan, Aqibat-ul-Mutaqin, pp. 10--13.

31a. Ibid.,

32. Ibid., p. 38.

33. Nawab Sidiq Hasan, Ighlas-ul-Tauhid, 1305, pp. 22-25.

Because of their emphasis on the Hadith, the Ahl-i-Hadith felt that they had a special access to the Prophet. In this regard, a dream recorded by Hafiz Abdullah Ghazipuri, one of the leading teachers of the Ahl-i-Hadith in the late nineteenth century and quoted by Barboore Metcalf is worthy of mention here:-

"I saw a great crowd pressing around the Prophet ... shaking his hand and receiving blessings from him. I saw a man go forth from the crowd, and I rushed to him, asking permission to touch the hand that had touched that of the Prophet, so that I, too, might receive blessing. He agreed, but said, you must take courage and press forward yourself and gain blessing without an intermediary. The interpretation of a dream took the event as a metaphor for the superiority of using Hadith over using the teachings of the law school".³⁴

Besides, the Quran and the Hadith, the Ahl-i-Hadith based their religious thought on the two sources of law sanctioned in Hadith Qiyas and Ijma.³⁵ Any issue which was not explicitly discussed in the Quran and Hadith, could be settled by way of

34. Barbara Daly Metcalf, Islamic Revival in British India, pp. 272--273.

35. Nawab Sidiq Hasan, Masaliga Istiwa, 1291, Lahore, p. 18.

consensus (ijma)³⁶. But if consensus was not acceptable to some, it could be settled by way of ijtihad.³⁷ As an example of ijtihad, Sona-Ullah Amritsari analysed the Quranic verse "you may continue to eat during the nights of fasting until the first rays of sun". By the exercise of reasoning he argued, there will be no harm to one's fast if one were still reclining in bed after sexual relations at dawn. For if eating and drinking and sexual relations were legitimate at night, and one could eat until dawn, then one could remain in bed until dawn and only then arise to bathe.³⁸ Sona-Ullah Amritsari praised this kind of reasoning as a means of elucidating an obscure point while yet remaining faithful to the text.³⁹

There was a lot of controversy over the typical issue whether the translation of khutba would be explained in Arabic or any other regional language. The Barelwi ulama⁴⁰ began to

36. Ibid.,

37. Ibid.,

38. Sona-ullah Amritsari, Ahl-i-Hadith Ka Madjab, pp. 59--60.

39. Ibid.,

40. These ulama were mostly the Pathans from the major cities of Barely and Badayun in Rohilkhand. It was Ahmad Riza Khan (1856--1921), a student of Fazl Rasul Badayuni, who gave cohesence to this group, both intellectually and socially. By the end of nineteenth century, he had formed a group which identified itself as the Ahl-i-Sunnat-wa-Jama'at, See M. Titub, Islam in India and Pakistan, Calcutta, 1959, p. 78.

curse those who translated it into Urdu and believed there was hardly any reference in the traditions to believe it.⁴¹ The Ahl-i-Hadith while exercising reason on this issue, were sure that the meaning of Khutba might be explained in a language comprehensible to all, and not in a language which could not be understood by the masses.⁴² The Ahl-i-Hadith believed there was a consensus of the whole community on this issue.⁴³

It would sound strange that in certain cases the Ahl-i-Hadith showed their attitude quite differently. Thus the question of translation of Arabic works into regional languages turned into a heated debate between Husain Batalwi and Sir Sayyid Ahmad.⁴⁴ The former believed that the translation of the Arabic works into other languages would prove harmful because

41. Alfugaya, 21st June, 1928, The Barelwis were of the opinion that the Caliph Umar forbade to talk in any language other than Arabic. See Fugaya, 21st June, 1928.
42. Ahl-i-Hadith, 6th July, 1928.
43. Ibid., This issue was also raised in Kashmir in the forties of the present century by Mir Waiz Yusuf Shah, a product of Deoband. He, like Barelwis, believed that the Khutba should be translated into Arabic. The Ahl-i-Hadith of Kashmir raised an opposition against him and believed that it should be translated in such a language as was understandable to all. See Muslim, 1359, Shaban, p. 11.
44. Husain Batalwi, Ishatu Sunna, Vol. XII, p. 81.

translation could never be equivalent to its original script⁴⁵. But Sayyid Ahmad believed that there would be no harm in studying the translated versions of the original Arabic works⁴⁶.

The Ahl-i-Hadith movement from its very outset raised voice against the customs like tomb-worship, grave-worship and excessive veneration of the Sufis⁴⁷. But this was not liked by the majority of the Sunni Musalamans who were of Hanafiya persuasion, on account of their criticism of the Khanqahs and the shrines, the Ahl-i-Hadith were dubbed as Mutazilites⁴⁸. They were also called "Wahabis" because of their similarity with the "Wahabis" of Arabia.⁴⁹

45. Ibid.,

46. Sayyid Ahmad Khan, Tahdhib-al-Akhlaq, Sheban, 1309, p. 5.

47. Nawab Sidiq Hasan, Ijladu'l Fawa'id, 1305 A.H., pp. 21--23. Ibgayul Minan Wa Bagayul Mehn, p. 125.

48. Literally it means a rationalistic sect of Muslim dissenters or non-conformists. This sect was founded by Wasil Ibn Ata who separated from the school of Hasan-al-Basri (A.H. 110).

Nawab refuted the charge of being called a foe of saints and claimed it was actually the Ahl-i-Hadith who benefitted from the works of saints. He published Rayaz-ul-Martab to show that Ahl-i-Hadith were not the foe of saints. Sidiq Hasan, Ibgayul Minan Wa Bagayul Mehn, p. 125.

49. Fazl Rasul, Saif-ul-Jabar, p. 1.

It is a fact that the Ahl-i-Hadith shared a general orientation with contemporaneous reformers of Hijaz, where Mohammad Ibn Abdul Wahab and others had initiated a far-reaching movement that emphasized the elimination of customary practices and a return to principles embedded in scripture. The Ahl-i-Hadith, of course, denied the influence of the so called Arabian "Wahabis". They believed that the Wahabis were wedded to the Hanbali school of thought, whereas, they claimed that their movement was of an indigenous nature⁵⁰. They traced their link to Shah Wali-Ullah and claimed they alone continued the tradition of this great school of Delhi⁵¹.

The Ahl-i-Hadith were critical of such ulama as encouraged Taqlid-i-Shakhi⁵². It indicates that each Muslim should follow a single Alim, trusting him completely as his true guide in matters of Islamic law. Sidiq Hasan believed that Taqlid-i-Shakhi was bound to lead to the individual mental servitude⁵³.

50. Nawab Sidiq Hasan, Tarjuman-ul- Wahabiya, pp. 30--33.

51. Ahmad Farooqi, Urdu Main Wahabi Adab, p. 5.

52. Nawab Sidiq Hasan, Riyaz-ul-Martaz, p. 11.

53. Ibid.,

The Ahl-i-Hadith did not have any faith in the spirituality of the sufis and their thought. Unlike Deobandis and Barelwis, they discouraged the institutional forms of sufism.⁵⁴ They held sufis responsible for some of the innovations in Islam like the prostration before the Sheikh. They also rejected the Sufi theory of Wahdut-ul-Wujud which, they believed, was opposed to the very concept of tauhid.⁵⁵ Sidiq Hasan believed that there should be no speculation about God's existence. He also denounced the practice of rabitah, the special relation with the Sheikh.⁵⁶

The practice of Shain 'Ullah,⁵⁷ seeking the help of Abdul Qadir Jilani, was criticised by the Ahl-i-Hadith leaders in their speeches and writings. Sona-ullah Amritsari states that it is not proper to secite Shain'allah since the saint does not have power to listen to and to fulfil one's needs and necessities.⁵⁸ It was probably for this reason that Sidiq Hasan

54. Ali Hasan Khan, Maasir-i-Sidqi, p. 30.

55. Ibid., Sona-ullah Amritsari, Ahl-i-Hadith Ka Madjab, pp. 44--45.

56. Nawab Sidiq Hasan, Aqibat-ul-Mutquin, pp. 37--38.

57. Ibid.,

58. Sona-ullah Amritsari, Ahl-i-Hadith Ka Madjab, pp. 54--56.

states that " a Muslim can progress from the formal profession if Islam to the deeper religious essence of Imam only if his life in word, deed and intuition is guided by the word of God and the Prophet's Hadith and not by the sujistic thought which is in certain cases false to the extent of shrik⁵⁹. The Ahl-i-Hadith, nonetheless, insisted that they respected the great saints like Sheikh Abdul Qadir Jeelani and, of course, claimed him as a true follower of the Prophet⁶⁰. It was, however, the practices of the followers of the saints that were deplored by the Ahl-i-Hadith⁶¹. Sona-ullah refers to his visit of the shrine of Piran-i-Kalyar in Roorke in order to prove his contention. It was the use of candles and aloc-- sticks and the practice of the prostration that were criticised by Sona-ullah⁶².

The Ahl-i-Hadith totally rejected that practice of Wasalat (mediation).⁶³ They believed that Wasalat was permissible only by two ways i.e. to worship God directly and to act upon Hadith. This form of prayer was considered as the highest stage of Wasalat and the only way to come nearer to God⁶⁴.

59. Nawab Sidiq Hasan, Hasan-ul-Insaan, 1889, p. 11.

60. Nawab Sidiq Hasan, Riyat-ul-Martaz, p. 109.

61. Ibid.,

62. Sona-ullah Amritsari, Ahl-i-Hadith Ka Madjab, pp. 44--45.

63. Sidiq Hasan Iflad-ul-Fawaaid, p. 22; See also Mutaqad-ul-Muntaqad, pp. 170--172.

64. Sona-ullah, Ahl-i-Hadith Ka Madjab, p. 83.

Like Deobandis, the Ahl-i-Hadith also believed in Shafa'at (intercession). According to them, it could be done only by such persons as were immune from any kind of Shrik.⁶⁵ No dead person could do Shafa'at. But like Deobandis they firmly believed that the Prophet Mohammad would be the real intercessor on the Day of Judgement.⁶⁶

The Ahl-i-Hadith considered Ziyaret-i-Qurbani (visit to the grave-yards) as Sunnat because according to them, only through such visits could one understand the real meaning of life.⁶⁷ However, it is important to note that although the Ahl-i-Hadith did not forbade the practice of visiting grave-yards, in actual practice, they did not seem to have looked at it with favour.

The plantation of flowers and the use of aloc-sticks at the graves of the dead were regarded as Jewish practices.⁶⁸ The Ahl-i-Hadith quoted the sayings of the Prophet who had warned his community "not to turn graves into the object of worship and adoration, because the jews and christians did so and consequently precipitated their own ruin".⁶⁹ Another tradition

65. Ibid.,

66. Sidiq Hasan, Iqbal-ul-Tauhid, p. 50.

67. Sidiq Hasan, Dawat-ul-Diya, p. 75.

68. Ibid.,

69. Ibid.,

quoted by the Ahl-i-Hadith in this regard was the one which permitted a visit to only three places viz., the Mosque at Mecca, the Aqsa Mosque at Jerusaleum and the Prophet's Mosque at Madina.⁷⁰

The other practices such as maulud,⁷¹ the Urs of saints and gawwalis sung at khanqahs were also criticised by the Ahl-i-Hadith. Nazir Husain considered maulud to be an innovation whose origin was traced to the festival of the Christmas.⁷² Sona-ullah even argued that the celebration of the Prophet's birthday was not justified in view of the controversy regarding the actual date of birth of the Prophet.⁷³ On this issue the Ahl-i-Hadith had to counter attacks from the Barelwis, especially, Ahmad Riza Khan.⁷⁴ The latter laid great emphasis on the celebration of maulud and even laid stress on the celebration of

70. Abu Qasim Khalid, Dawat-i-Tauhid-Aqeeda-i-Ahl-i-Hadith, Orrisa, 1958, p. 14.
71. The birthday, especially of a Prophet or saint. The birthdate of Mohammad, which is known as Maulid-un-Nabi is celebrated on the 12th of Rabi-ul-Awwal. It is a day observed in Turkey and Egypt and in some parts of Hindustan, but not in Central Asia, by the recital of numerous zikrs and by distribution of Alms. See T. P. Hughes, op. cit. p. 346.
72. Moulana Nazir Husain, Fatwa-i-Nazirya, p. 87.
73. Sona-Ullah, Ahl-i-Hadith Ka Madjab, p. 43.
74. Ahmad Riza Khan, Musumul Hasanain, p. 18.

the birthday of the Prophet three times in a year. He used to deliver sermons to a large gathering of Muslims during the maulud celebrations⁷⁵. On such occasions, the Ahl-i-Hadith particularly became the target of attack in Ahmad Riza Khan's sermons⁷⁶.

The Barelwis⁷⁷ actually did not stand for Islam which was idealized in texts but, as a matter of fact, they wanted to preserve Islam which had assumed distinctive characteristics during its course of development in history⁷⁸. Their debates with the Ahl-i-Hadith were particularly intense and which often ended with various kinds of threatenings to the Ulama.

The Ahl-i-Hadith had also to face a polemical attack from the Barelwis on question of Ilm-ul-Ghayb (knowledge of hidden things). The former held that none but God possessed the knowledge of secret things⁷⁹. Even Prophet Mohammad did not

75. Ibid..

76. Ibid..

77. It is to be pointed out here that they used their position and legal scholarship to justify the mediationel custom-laden Islam, closely tied to the intercession of the Pirs of the shrines. These practices had made their position unique in the history of Islam in India.

Like his teacher Fazl Rasul, Ahmad Riza was particularly against the religious thought of Ahl-i-Hadith. He popularized the word Ghair-Mugalid for Ahl-i-Hadith at the later state of its history. See Ahl-i-Hadith, Jan., 2, 1939.

78. Ahmad Riza, op. cit. p. 9.

79. Sona-ullah, Ahl-i-Hadith Ka Madjab, p. 10.

know anything about certain issues. But it was God alone who revealed his secret treasures to him. In order to elaborate his point Sona-ullah Amritsari remarked that, although every Muslim believed in resurrection, nobody knew when it would take place⁸⁰. The Barelwi ulama, on the other hand, held that the Prophet had full knowledge of spiritual matters (hagi-qat-i-Ruh), of all metaphorical passages in the Quran, and of the past and future⁸¹.

Like Deobandis, the Ahl-i-Hadith also did not believe in the doctrine of Hayat-i-Nabi (the Prophet being alive) and in touch with his followers. They believed in his spiritual existence which according to them was proved by the very fact that the Quran and Hadith still continued to inspire the bulk of his followers in this world⁸². They even cursed the Deobandi ulama who believed in the physical survival of the Prophets and saints after their death and in the immorality of their bodies as well souls⁸³. For example, a tract issued by Mohammad Amin

80. Ibid.,

81. Ahmad Riza, op. cit., pp. 9--10.

82. Husain Batalwi, Ishatu Sunna, Vol. XI, p. 137; Ahl-i-Hadith, March 25, 1922.

83. Nawab Sidiq Hasan, Aqeeda-i-Sunno, pp. 18--20.

Sahib Andrabi, a follower of Hanafiya thought, justifying the physical existence of the Prophet, became a subject of controversy and interest in various sections of Muslim society⁸⁴. According to a newspaper report, Saif Mohammad Sharif Qadri Rizvi, an alim of the Kolti Lohran District Sialkot, too, criticised the Ahl-i-Hadith and dubbed them as indifels⁸⁵. Counter polemics were written by the Ahl-i-Hadith leaders, like Sone-ullah Amritsari, and the controversy between him and Sharif Rizvi reached such a pitch of virulence that the Ahl-i-Hadith had to face an open munazira (polemical scene) with Sharif Husain⁸⁶. The munazira continued for several hours between the two renowned ulama of Punjab, each side finally claiming victory for itself⁸⁷.

It should be noted that the Barelvi ulama on certain issues accused even the Deobandis of being kafir⁸⁸. In his Raad-i-Wahabiya, Moulvi Hayat Mohammad described both the Ahl-i-Hadith and the Deobandis as Munkir regarding the issues like

84. Hafiz Mohammad Amin, Anisul Shanguen, Novel Keshore Press, p. 76.

85. Alfuquya, 28 Oct., 1922, p. 5.

86. Ahl-i-Hadith, 13 Feb., 1925, p. 11.

87. Zuhurul Hasan, Arwah-i-Salasah, p. 232.

88. Ibid.,

Tazim-i-Sajda, Ghayb, Ruhanaiat and Giyarhwin.⁸⁹ He even went to the extent of saying that both the 'sects' had departed from the real teachings of Islam. He was so harsh in his criticism that he appealed the people to resort to social boycott against them.⁹⁰

The threat of social boycott greatly disturbed the Ahl-i-Hadith. They were forced to lodge a complaint against Moulvi Hayat Mohammed with the magisterial court at Sheikpora⁹¹ in Gujranwala⁹². During the proceedings of the case under section 500 of the Indian Penal Code, the respondents agreed and settled it by way of immunity. The author agreed that in future such derogatory words like La-mazhabis, Nejdis etc., would not be used and no work of such kind would be published as were likely to hurt the feelings of the Ahl-i-Hadith.⁹³ Five hundred copies of Raad-i-Wahabiya were burnt in the court of law.⁹⁴

89. Moulvi Hayat Mohammad Raad-i-Wahabiya, pp. 7, 9, 11.

90. Shiekh Abdul Azim Multani, Futuhat-i-Ahl-i-Hadith, pp. 3--5.

91. Now in Pakistan.

92. Abdul Azim Multani, op. cit. pp. 3--5.

93. Ibid.,

94. Ibid.,

The Ahl-i-Hadith were thus able to command some influence in Shiekpora through their initial victory at the court. This is testified to by a newspaper report.⁹⁵

Besides the Barelwis, the Ahl-i-Hadith had also occasionally to face criticism of Deobandis on issues like taglid, khalful-Imam etc. In the debate held at Murshidabad on the question of taglid, the Deobandis were represented by Mullah Mohammad Arif, Moulvi Karim Baksh, Moulvi Latif Sahib and Moulvi Sayyid-ud-Din whereas, the Ahl-i-Hadith debaters included Abdullah Ghazipuri, Ibrahim Arvi, Moulvi Sayyid and Moulvi Mohammad Mongol Koti.⁹⁶ According to the Deobandi ulama, taglid was permitted by the holy Quran.⁹⁷ They quoted the verses of the Quran which reads "One can ask Ahl-i-Zikr if one is not aware of any issue".⁹⁸ They regarded Ahl-i-Zikr as the present Imams,⁹⁹ who, according to them, had made shariat intelligible

95. Ahl-i-Hadith, 2 Feb., 1919.

96. Ruudad Munazira Murshidabad, 1305, pp. 1--3. It is a small tract consisting of 32 pages by an un-named author, published in 1305.

97. Ibid.,

98. Holy Quran verse XXI, (Sura Nohal)

99. Ruudad Munazira Murshidabad, 1305 A.H., pp. 1--3.

due to their deep insight and research.¹⁰⁰ They quoted Ahadith in support of their arguments. While quoting Ibn Jama¹⁰¹ they also held that people should follow a majority group. According to them the Mugalids were in majority and, in their view also, Mecca was the place of Mugalids.¹⁰² The Ahl-i-Hadith on the other hand, did not accept the meaning of the above citations of the Quran; they believed that there was hardly any reference in the Quran and traditions about taglid.¹⁰³ The debates on such issues were common throughout India.

There was a lot of controversy on the question of khalful-Imam between Abdul Nur (Ahl-i-Hadith) and Moulvi Anwar Shah Kashmiri, the renowned Muhadith of Deoband.¹⁰⁴ These debates were published in newspapers.¹⁰⁵ A series of letters were exchanged in order to show the genuinity of their claims. In a letter Moulvi Anwar criticised Moulvi Mohammad Nur for his lack of knowledge of the Arabic script. So he decided not to enter

100. Ibid.,

101. One of the famous compilers of Hadith.

102. Ibid.,

103. Ibid.,

104. Mohammad Nur-ul-Hasan, Munazira Darbanga Star Press, 1912, pp. 1--5.

105. Ishatu-Sunna, 1912, March, p. 119.

into discussion with him.¹⁰⁶ Moulvi Nur, however, was sorry to note that the great and reputed Muhadith of Deoband could not convince him on a simple issue.¹⁰⁷ While quoting the verses of Muslim and Bukhari (the two celebrated works on Hadith) he says "One who cannot recite Fatih-khalful Imam, his namaz is incomplete"¹⁰⁸ He also cited Imam Shafi's statement which reveals that "it is obligatory on the Muslims to recite Fatih khalfu'l Imam".¹⁰⁹ For this he came to be regarded as a follower of Imam Shafi's thought.

It must be pointed out that whenever there arose any such controversy between the two rival groups of Ahl-i-Hadith and Hanafis (Deobandis and Barelwis), the former often quoted the Hadith, whereas, the latter mostly relied on Fiqh.

The Ahl-i-Hadith were also critical of Sayyid Ahmad Khan. They described him as a creator of new sect which came to be known as nechariya (naturist).¹¹⁰ In his scheme God was deist

106. The extracts of a letter from Moulvi Anwar Shah to Abdul Nur on 26th Jameed-ul-Awal, 1912.
107. The extracts of a letter from Moulvi Nur to Anwar Shah dated 13 May, 1912.
108. Ibid.,
109. Ibid.,
110. Husain Batalwi, Ishatu Sunna, Vol. II, 1979, pp. 1--5. See also Bashir Ahmad Dar, Religious Thought of Sir Sayyid Ahmad Khan, Lahore, 1957, p. 141.

first cause, a remote impersonal God who did no more than set in motion laws that then worked themselves.¹¹¹ He denied the efficacy of prayer, for, logically in such a system nothing could change the predetermined course of events.¹¹²

Sayyid Ahmad also did not believe in the miracles of Prophets¹¹³. He was of the view that "to believe in the possibility of miracles is equivalent to the denial of pure tauhid, for a miracle implies partnership with God¹¹⁴ in the matter of attributes and it is this very belief of the Muslims which had produced among them such bad customs as grave-worship, undue homage to pirs and other un-Islamic rites".¹¹⁵

The law of nature, according to Sayyid Ahmad, was a practical promise of God that it would happen so if it happened otherwise, it would mean that we were accusing Him of going against His promise which was inconceivable.¹¹⁶ He further states that the laws of nature were unalterable and not even God could

111. Tahdhib-ul-Akhlaq, Vol. II, pp. 209--210; Bashir Ahmad Dar, op. cit. p. 117.

112. S. Sayyid Ahmad, Quranic Tafsir, Vol. III, p. 28., Christian Troll, Sayyid Ahmad Khan-- A Reinterpretation of Muslim Theology, New Delhi, 1978, p. 19; See also Bashir Ahmad Dar, op. cit., p. 180.

113. Bashir Ahmad Dar op. cit. p. 182.

114. Ibid.,

115. Ibid.,

116. Sir Sayyid Ahmad Quranic Tafsir, Vol. III, p. 28.

do anything to change them. Therefore, there would be no sense in praying to Him. Punishment and reward were not dependent upon the will of God but on the nature and quality of actions performed¹¹⁷.

There was a lot of opposition against Sayyid Ahmad from all sects of Muslims. The Ahl-i-Hadith accused Sir Sayyid of being a person who denied Hadith¹¹⁸. Husain Batalwi criticised him through the columns of his paper, the Ishatu-Sunna, in which the mechariyas were described as out side the pale of Islam¹¹⁹. Sidiq Hasan also doubted the faith of mechariyas as Muslims¹²⁰.

The Ahl-i-Hadith also cursed Sayyid Ahmad Khan for his rejection of the Siha-sitta which, according to them, were the authoritative sources on Hadith and as such were binding on the Muslims of the world¹²¹. They also believed that these works could not be changed. Sayyid Ahmad, on the other hand, believed that he had as such right to interpret Islam as the code of law

117. Bashir Ahmad Dar, op. cit. p. 203.

118. Husain Batalwi, Ishatu-Sunna, Vol. II, 1979, pp. 1--5.

119. Ibid., pp. 1--6.

120. Sidiq Hasan, Tarjuman-ul-Wahabiya, p. 61.

121. Sidiq Hasan, Ibgayul Minan Wa Bagayul Mehr, pp. 189--191.

as the ancient doctors had¹²². He did not reject the authority of the traditions absolutely, but held that unless they were subjected to a critical examination a new they could not form the basis of any modern codification. As long as this was not done, he was forced to fall back only on the authority of the Quran¹²³. According to Bafalwi, if the rules and regulations of ancient doctors were correct and true, the Ahl-i-Hadith were willing to accept them, but if they were wrong, it did not imply any defect in Islam ~~in~~ to reject them¹²⁴.

Having rejected some of the classical traditions of Hadith, Sayyid Ahmad began to be regarded as an apostate from Islam¹²⁵. Husain Batalwi and Sidiq Hasan wrote vehemently against him and urged the ulama to raise their voice against him¹²⁶.

It would sound strange here that even the closest friends of Sir Sayyid who were once his admirers began to criticise him through their writings and speeches. Sayyid Mahdi Ali Khan, Ali Baksh Badayuni and Haji Imdad Ali stood against him for his ¹²⁷ naturist theory.

122. Tahdhib-ul-Akhlaq, Vol. II, pp. 141, 166, 174.

123. Ibid.,

124. Sir Sayyid Ahmad Quranic Tafsir, Vol. II, pp. 190--191

125. Husain Batalwi, Ishatu-Sunna, Vol. II, 1879, pp. 1--5.

126. Ibid.,

127. Imdad Sabiri, Tarikh-i-Sihafat-Urdu-Delhi, Vol. III, Delhi, 1952, pp. 169, 191, 226.

So great was the influence of Husain Batalwi and Nawab Sidiq Hasan Khan's tirade against Sir Sayyid that Imdad Ali made Moradabad a centre of the Ahl-i-Hadith activities in North--eastern India. He issued his monthly magazine in 1881; Tayidul Islam, which was directed against Tahdib-ul-Akhlaq of Sayyid Ahmad Khan.¹²⁸

The Attitude of the Ahl-i-Hadith Towards the Ahmadiya Movement:

Any discussion on the religious thought of the Ahl-i-Hadith would be incomplete without reference to their response to the Ahmadiya movement which took place in Punjab towards the close of nineteenth century.

Mirza Ghulam Ahmad (1835--1908 A.D.), the founder of the Ahmadiya Movement, was born at Qadiyan (a village in the Gurdaspur District of the Punjab and the place from which the name of the movement has been derived as Qadiyan in 1839 A.D.)¹²⁹. He started his career as a Muhrir in Sialkot in 1864 on a meagre salary of Rs. 10 to Rs. 15 per month.¹³⁰ A few years later he sat for the Mukhtarship examination, but failed.¹³¹

128. Imam Khan Nowsherwi, Tarajim-i-Ulama-i-Hadith-i-Hind, 1938, p. 563.

129. Review of Religions, June, 1908, p. 171; This was the widely circulated English magazine of Ahmadiyas.

130. Ibid.,

131. Ibid.,

The turning point in his career, however, came when he claimed that he was inspired by God¹³². A few years, later, he proclaimed himself as promised Messiah and Mahdi of the Muslim faith owing to which he was able to attract some followers in Punjab¹³³. They accepted his guidance in all matters pertaining to the spiritual life¹³⁴. The Mirza made his claims clear in his works viz., Fatah-i-Islam, Tanzila-i-Maram and Azala Auham. The Mirza also claimed that he was appointed to renew the faith¹³⁵. In all his works, he wrote about the general decay of Islamic life and the need for a 'Messiah'. He even quoted the Quran to establish his claim that just as the Jesus had appeared 1400 years after the time of Moses, so he, too, had appeared as a promised Messiah 1400 year after the prophet Muhammad¹³⁶.

There was a storm of opposition to the Mirza's claims from all sections of the Muslim society in India. The Ahl-i-Hadith in particular who had a large footing in the Punjab disputed the claims of the Mirza. Mirza Ahmad became a

132. H. A. Walter, The Ahmadiya Movement, 1918, Bombay, p.16. This pronouncement was made in 1889. This was in fact the year when we find the real beginning of the independent existence of Ahmadiya Movement.

133. Ibid.,

134. Ibid.,

135. Mirza Ghulam Ahmad Fatah-i-Islam, pp. 8--12.

136. Spencer Laven, The Ahmadiya Movement Past and Present, pp. 17--18.

target of attack in Husain Batalwi's Ishatu-Sunna¹³⁷.

Although Husain was a strong supporter of Ghulam Ahmad¹³⁸
^{138a}

when he first read Barehin-i- Ahmadiya (proofs of Ahmadiya),

he turned against the Mirza only when the latter declared

himself to be Massiah-i-Maud and Mahdi¹³⁹. Acrimony between the two reached its peak during 1897 and 1898 when articles in

Ishatu-Sunna against the Mirza were answered by Alhakam-- the newly established Ahmadiya newspaper¹⁴⁰.

When the Mirza invited Mohammad Husain to a public debate on the issue he was answered by a new opponent, Mullah Baksh of Lahore, editor of Jafar-Zatalli¹⁴¹. Both Moulvi Husain Batalwi and Mullah Mohammad thus joined together to combat the Mirza¹⁴². They wrote a series of articles against the Ahmadiyas. In almost every issue of their papers both made it a point to refute the claims of the Mirza.

137. Husain Batalwi, Ishatu-Sunna, 1904, p. 40.

138. H. A. Walter, op. cit. p. 16.

138a. In 1880 appeared the first two parts of the celebrated work, and although in the exposition of Muslim doctrines contained therein, there was already present the germ of Ahmadiya teachings which formed the basis of his later quarrels with orthodox Muslims. This book was quite universally acclaimed (in so far as it was read) throughout the Muslim world as an original work.

139. H. A. Walter, op. cit. p. 16.

140. Spencer Lavan, op. cit. p. 21.

141. Mulla Mohammad Baksh, Zafar Zatalli, June, 1904, p. 95.

142. Ibid.,

Issues raised in these papers mostly centred round the nature of Islamic leadership, the khilafat¹⁴³ and the loyalty to the Government.

In order to minimise the influence of the Ahmadiyas on Muslims, the Ahl-i-Hadith even dubbed the Mirza as an agent of the Government, who was accused of having given material support to the British during the great conflagration of 1857¹⁴⁴. In recognition of his services rendered to the British, he was awarded khilat worth Rs. 200/-¹⁴⁵.

On various issues like the Prophet's ascension to heaven, Prophethood etc., the Ahl-i-Hadith leaders of Punjab entered into religious discussions with Ahmadiyas and even Mirza Ahmad. Thus in 1891, Abdul Haq Ghaznavi challenged Mirza Ahmad on the death of Jesus Christ whom the former believed to be sitting in the heavens with his physical body¹⁴⁶. It was not accepted by Mirza Ahmad who believed in the physical death of Christ. The Ahmadiyas had a firm belief that Jesus Christ was buried at Khanyar¹⁴⁷.

143. On the issue of khilafat Mirza Ghulam Ahmad and Sayyid Ahmad Khan believed that Muslims owed no allegiance to the Sultan since at best he was a symbol of an institution which had not been rightfully held for centuries. Mohammad Husain Batalwi and other more militant Muslims believed that some loyalty to the Sultan was essential as a way of keeping world wide Islam together. See Spencer Lavan, op. cit. p. 21.

144. The extracts of a letter from Mr. Robert Cust to Mirza Ghulam Ahmad (Chief of Qadiyan) No: 576 dated 3rd August, 1888.

145. Ibid.,

146. Spencer Lavan, op. cit. p. 19.

148. Mirza Ghulam Ahmad, Jesus in India, pp. 77--79.

The Ahl-i-Hadith at times had to use Mubahila¹⁴⁸ against Ahmad. The latter is reported to have said that whoever would prove of his death, would himself pray to a speedy and painful death, and that such a person would die before he dies¹⁴⁹. He very often invited the world to test his proof by this criterion. "Even if a host of men pray against him, they are sure he says, to be consumed with the wrath of God in his life time, for the mighty hand of God is in his support, and every one who rises against him is sure to be knocked down"¹⁵⁰. He quoted the examples of Moulvi Dastagir, Moulvi Ismail Aligarhi, Dowee etc., all of whom he considered died due his prediction¹⁵¹.

The Ahl-i-Hadith and Ahmadiyas were at daggers drawn with each other. In December, 1898 the Government was forced to intervene when a Deputy Inspector of Police reported to a superior officer at Gurdaspur about the possibility of a breach of peace resulting from the tensions of these two sects¹⁵².

148. Ordinarily a Mubahila means a debate in which Muslims would reject the claims of non-Muslims and often end the issue by calling down curses of God upon their opponent.

When Mirza Ahmad had become fed up with the challenges from the Muslims of India against his claims, he then invited people for Mubahila to test his proof.

149. H. A. Walter, op. cit. p. 45.

150. Ibid.,

151. Ibid.,

152. Spences Lavan, op. cit. p. 21.

The most formidable opponent of the Ahmadiya movement, in the beginning of the present century, was Sona-Ullah Amritsari. Born in a rich family of Amritsar, his father Khazir Joo originally belonged to Doora, a village in the District of Anantnag in Kashmir, who had long settled in Amritsar¹⁵³. His ancestors belonged to a Kashmiri Pandit family of Mantoos, who had embraced Islam. Sona-ullah received his early education from Moulvi Ahmad Ullah Sahib, the rais of Amritsar¹⁵⁴. He also kept the company of Hafiz Abdul Minan Wazirabadi, the Ahl-i-Hadith leader of Punjab, and obtained a sanad on Hadith from him in 1307/1889 A.D.¹⁵⁵. Shortly after he proceeded to Delhi and learnt at the feet of Moulana Nazir Husain at Madrasa-i-Nazirya in Pathak Habsh Khan, Delhi¹⁵⁶.

Having an aptitude to learn more and more about Islam he went to Deoband where he remained in the company of Obaidullah Sindhi, Hafiz Abdul Rehman Sahgarwi¹⁵⁷, the eminent Hakim

153. Sona-Ullah Amritsari, Quranic Tafsir, p. 52.

154. Ibid., pp. 52--53, He also helped his father in business affairs at home. His father was a darner who used to make darnings on pashmina and Raffal shawls. See Quranic Tafsir, pp. 52,53.

155. Ibid..

156. Ibid., Ahl-i-Hadith, 11th June, 1909.

157. Both these scholars developed the theories the Islamic socialism. See Aziz Ahmad, op. cit. p. 109.

Ajmal Khan, Ihtishan-ul-Haq Thanwi¹⁵⁸ and Moulana Mahmud-ul-Hasan¹⁵⁹. He also took part in the religious discussions at Deoband¹⁶⁰.

After completing his studies, the chief pre-occupation of Sona-ullah was to wage an unending battle against the Ahmadiyas. It was mainly because of his works and speeches, full of attack on the Ahmadiyas that made him the outstanding leader of the Ahl-i-Hadith. He issued his weekly paper, Ahl-i-Hadith, in 1903¹⁶¹. A special column in its every issue was directed against Mirza Ahmad who was dubbed as an apostate from Islam¹⁶². Even bad names like Mardood, Kazab, Dajjal, Mufesid, Mulhid etc. were given to him¹⁶³. He also gave a directive to the Muslims to the effect that the Ahmadiyas were not to be

158. He was well known Pakistan's conservative traditionalists. See Aziz Ahmad, op. cit., p. 109.

159. The chief of Deoband.

160. Aziz Ahmad, op. cit. p. 109.

161. This was the most famous weekly paper of Ahl-i-Hadith of India and remained in force till 1947.

162. Ahl-i-Hadith, June 2nd, 1905.

163. Ahl-i-Hadith, 17 Feb., 1911.

buried in the Muslim grave-yards¹⁶⁴. Such remarks in the Ahl-i-Hadith became a subject of controversy among the Ahmadiyas and ultimately compelled Mirza Ghulam Ahmad to call for a Mubahila with Sona-ullah Amritsari¹⁶⁵. Thus Mirza Ahmad sent a series of letters addressed to Sona-ullah Amritsari which appeared in the Ahl-i-Hadith.¹⁶⁶ Both the opponents accepted Amritsar as a venue of Mubahila.

Sona-Ullah Amritsari continued to launch crusade against the religious ideology of Ahmadiyas even after the death of Mirza Ahmad in 1908. There was a famous Munazira held at Rampur in 1909 which was attended by various sections of the Muslim society including the ulama, dignitaries and the student community in Rampur¹⁶⁷. It was presided over by Nawab Sahib Bahadur Mohammad Hamid Khan of Rampur¹⁶⁸. The issues like the Prophet's Miraj (ascension to heaven), the death of Jesus Christ and the Prophethood were involved in the discussions which continued for several days. The whole audience was deeply convinced by the oratory of Sona-ullah Amritsari, who, according to the Nawab,

164. Ahl-i-Hadith, 17th Feb., 1911.

165. Mirza Ghulam Ahmad, Aijaz-i-Ahmadi, p. 37; Alhakam, 25th May, 1906.

166. Ahl-i-Hadith May, 25th, 1906; Ahl-i-Hadith, 15th April, 1907.

167. Ahl-i-Hadith, 11th June, 1909.

168. Ibid.,

not only succeeded in proving the Prophet Mohammad as *Khatam-un-Nabi*, the seal of Prophets, but his ascension to heaven was also described as a real episode in the history of the world.¹⁶⁹

Besides the Ahmadiyas, the Ahl-i-Hadith also wrote ¹⁷⁰ against the Arya Samajists the Bahavis.^{170a} The Samajists were particularly denounced because of their violent abuse of, and attacks upon Muslims and their scriptures. The work, Rangila Rasul, published by Samajists gave an offence to the Muslims since it was derogatory to the Prophet.¹⁷¹ The Muslims of India, particularly the Ahl-i-Hadith¹⁷², raised an agitation against the author and processions were held in the streets of the Punjab in which provocative slogans were raised against the Samajists.¹⁷³

169. Ibid.,

170. Arya Samaj founded by Swami Dayanand Sarasvati in 1875, holds that only the original vedic are fully inspired, and they contain all the truths of religion and sciences. It believes in one personal God and in transmigration and karma as the law of human life. Matter and soul, as well as God, are considered external, and the three constitute a kind of trinity for both religion and science. The Samaj is aggressively missionary in character.

170a. Baha-ullah (1817-1892) was the founder of the Persian sect known as the Bahais, an outgrowth of Babism.

171. Lekh Raj, Rangila Rasul, Lahore, pp. 4-12.

172. Sona-ullah Amritsari in response to the Rangila Rasul wrote Mugadas-i-Rasul where in he proved Lekh Raj's work as fabricated and based on legends and myth.

173. Ahl-i-Hadith, 22 July, 1927, p. 13.

To cap it all, the Ahl-i-Hadith were able to mobilize Muslim public opinion in their favour against the Arya Samaj. It was in deference to the growing religious consciousness among the Indian Muslims. Consequent to the virulent attack of the Arya Samajists on their religion that the Punjab High Court sentenced the author of the highly provocative book against the Muslim sentiment to six months imprisonment¹⁷⁴. However, the author was set free under the orders of Kunwar Dilip Singh, an Indian convert to Christianity.¹⁷⁵ This encouraged Arya Samajist to write another book entitled Wartman, which was full of venom against Islam¹⁷⁶. Although, the Ahl-i-Hadith moved the court and succeeded in exposing the evil designs of the Arya Samajists against the Indian Muslims¹⁷⁷, it can not be denied that the religious debates between the Ahl-i-Hadith and the Arya Samajists sowed the seeds of communalism in the Indian social life. No wonder, the Muslim League exploited the threat posed by the Samajists to Islam in India to its adventage.

174. Ahl-i-Hadith, 22nd July, 1922, p. 13.

175. Ibid.,

176. Pandit Lekh Raj, Wartman, pp. 12--14, 18--21.

177. Ahl-i-Hadith, 22nd July, 1922, p. 13.

CHAPTER: --- VI

THE HANAFI REACTION TO THE AHL-I-HADITH;

There were a number of customs prevalent in the Muslim society some of these were the practice of prostration before the Sheikh, veneration of Pirs and supplication at the tombs of Sufis. The practices were criticized by the Ahl-i-Hadith leaders in vehement terms.¹ They went to the extent of declaring such practices as polytheistic and similar to those observed by Hindus.² Their movement could succeed to a very limited extent in making some Muslims conscious of the futility of such practices. The purpose behind such reform was to bring Islam to its pristine glory. Consequently the Ahl-i-Hadith produced a number of ulama who assumed the religious leadership of the Muslim community in north-eastern India. According to Fazl Husain there number was 500.³

The Ahl-i-Hadith Movement did not register much progress in its earlier phase. Its membership was, infact, limited to certain families. In 1891 the strength of membership in the Ahl-i-Hadith organisation was 1340 in the Punjab and its feudatories.⁴

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1. Nazir Husain, Munazira-Maseed-wa-Sayyid Fi-Babu'l-Itba-i-Taqlid, 1281 A. H., pp. 7--13.
2. Ibid., Sidiq Hasan Khan, Ikhlas-ul-Tauhid, 1305, A. H., pp. 17--22, 50. Ikhlas-ul-Fawaid, 1305, pp. 20--23.
3. Fazl Husain, op. cit., pp. 342--367.
4. Census of India, 1891, Vol. XIX, Part 1st, Punjab and Its Feudatories, p. 190.

The Ahl-i-Hadith claimed that their membership required immense knowledge on Quran. This factor to a large extent accounted for the membership being very low. See Ishatu-Sunna, 1886, p. 37.

It is worth-noting that Punjab was one of the main centres of Ahl-i-Hadith in northern India. The reason why the movement did not register considerable progress in its earlier phase may be explained mainly in terms of elitist character of the Ahl-i-Hadith leadership.^{4a} In the united provinces, for instance, there was preponderance of Sayyids who formed 1/5 of the total number of members of the Ahl-i-Hadith.⁵ It is also worth-noting that a further 10% was provided by the descendants of the Mughals.⁶ About 1/4 of the whole were in Government services having higher status.⁷

In order to increase the membership of the party some of the leaders founded new madrasas where Islamic knowledge was imparted to the students and simultaneously knowledge on the religious thought of Ahl-i-Hadith was also imparted to them. Thus madrasa-i-Sayyidiya, madrasa-i-Mohammadiya, Madrasa-i-Ahmadiya Salebyya and madrasa-i-Chashma-i-Rahmat. The subjects generally taught in these schools were Quran, Hadith, tafsir, grammar, and a little information about fiqh.⁸ The secular sciences were totally rejected in these schools.⁹

4a. Husain Batalwi, Ishatu-sunna, 1886, p. 37.

5. Abu Imam Khan Nowsherwi, Farjuman-i-Ulama-i-Hadith Hind, 1937, Delhi, pp. 60--62.

6. Ibid.,

7. Ibid.,

8. Ibid., pp. 89--90.

9. Ibid.,

It is to be noted that these schools were run mostly on the income derived from popular contribution¹⁰. Some of the teachers of the aforesaid madrasas used to receive their monthly salaries from contributions. The various organizations of Ahl-i-Hadith at different places kept records of the donors and annually published in the form of book-lets the names of the donors, who thus received recognition for their generosity¹¹. The donors were listed in order of the size of their gifts but even the humblest contributor was included. There are records that some people donated books, and even food for the students and equipment to furnish the madrasas. Nawab Sidiq Hasan Khan and Maulana Abdul Rehman Mubarakpuri are said to have distributed books among the students as well as the teachers free of cost or sometimes at cheap rates¹². This attitude of the Ahl-i-Hadith leaders provided an opportunity to the students belonging to poorer sections of society to enter schools. Consequently, students from the remotest parts of their respective states came to seek admission to these madrasas.¹³

10. Rudaad, 1938, pp. 57--58.

11. Ibid.,

12. Ishatu-Sunna, 1907, pp. 38--42.

13. Ruddad, 1917, pp. 14--15.

The impact of the madrasa system was felt by Sona-ullah Amritsari who once said "this is the only method to enhance the membership of the Ahl-i-Hadith"¹⁴. It is also on record that those who studied in the madrasas left no stone unturned in preaching the Ahl-i-Hadith tenets where-ever they went either as teachers or Imams of the Mosques."

The Ahl-i-Hadith movement continued to launch a crusade against rampant corrupt practices in the Muslim society. It also rejected any kind of taqlid before the two sources of law i.e. Quran and Hadith, which it regarded as the only guide and source¹⁵. It was mainly because of their severe criticism against any kind of taqlid that they began to be called as "lamebabis", "Shafis"¹⁶, "Ghair-Mugalids", and "Najdis" by Deobandis and Berelwises.¹⁷ Some other terms were given to the Ahl-i-Hadith at different places in India. For example, in Farqabad (U.P.) they came to be termed as "Wahabada", while as in Kashmir they were called as Kutas¹⁸. In the same way the Hanafis were termed as Bidatis.¹⁹

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14. Sona-ullah, Ahl-i-Hadith, March, 1906.

15. Nazir Husain, Munajira Masood, 1281, pp. 7--11.

16. The Deobandis in particular called the Ahl-i-Hadith "Shafis" in order to define their rivalry as differences of law schools.

17. Sidiq Hasan Khan, Ibaqayul Minan Wa Baqayul Mehn, pp. 28--29.

18. Mohammad Ishaq Khan, History of Srinagar, p. 81.

19. Literally it means a person who creates new things in pristine Islam.

It should be borne in mind that there was a kind of ecclesiastical race going on among the Sunni Muslims of India. Their main object in calling one another's names was to check the progress of one sect and thereby to exhibit the superiority of its own (particular) sect.

The Ahl-i-Hadith community became increasingly disaffected as being styled "Wahabis", which was generally understood as rebel.²⁰ Thus Husain Batalwi entered into official correspondence with Government of British India with a view to deleting the term "Wahabi" in Government records.²¹ He at times requested the British authorities in the Punjab that a punishment of severe kind be inflicted upon such persons as termed the Ahl-i-Hadith "Wahabis".²² He also desired that a separate entity be given to the Ahl-i-Hadith in India. He gave due coverage to this issue in Ishatu-Sunna thereby focussing attention of the British officials.²³ The latter were reluctant and could not take any decision in this regard because it involved the sentiments of other Muslims as well. Thus Home Department referred the case privately to

20. See Home Judicial proceeding No's 35--37, dated December, 1886, See also Youngman Feb., 22, 1887.
21. Extracts of letter to Secretary Government of Punjab dated 13 April, 1886. See Home Political Deptt. NO: 11, 1886.
22. Ibid.,
23. Ishatu Sunna, July, 1886.

Sayyid Ahmad Khan for his opinion. Since he was the accepted leader of the Muslims of India it is, therefore, necessary to quote the extracts of his opinion which follows:²⁴

"There is no doubt that in India the term "Wahabi" partly suggests the nation of disloyalty, and, therefore on various political grounds I am decidedly of opinion that the word "Wahabi" should not be used in the official papers of Government. The use of the word Ahl-i-Hadith especially by the Government is far from desirable because it has a special religious significance and is not a common word for any sect. It is likely that it will not be accepted by the majority of the Mohammedans. I don't think it advisable that it should be used officially by the Government."

Sayyid Ahmad went on to suggest that the name of Ghair-Mugali (one who does not follow any Imam) be used for the persons then called "Wahabis"²⁵. But this suggestion although approved by C. J. Lyall, was indignantly repudiated by Husain Batalwi in several interviews with Home Secretary²⁶. The former abused Sayyid Ahmad roundly for having suggested the term Ghair-Magali²⁷, which according to Husain Batalwi was a suggestion of evil one and virtually jeopardised the Ahl-i-Hadith sentiments in India.²⁸

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24. Extracts from a letter from Sayyid Ahmad Khan of Aligarh to Sir Auckland Colvin (Home Member) dated 16.7.86. Home Judicial No's 35--37, p. 4; See also Ishatu-Sunna, July, 1886

25. Youngman, Feb., 1887

26. Ishatu-Sunna, vol xi, pp. 77-78.

27. Ibid.,

28. Ibid.,

Finally the ~~matter~~ was discussed in Council, and the decision arrived at was that the use of the term "Wahabi" should be discontinued in official correspondence, but that no decision should be arrived at as regards the substitute for it.²⁹

The Under Secretary to Government of Punjab after entering into official correspondence with the members of the Home Department and Governor General mentions in his despatch NO: 131 dated _____, the "Wahabis" henceforth should be called as Ahl-i-Hadith³⁰. This decision was enforced first in the Punjab as it was regarded purely a local matter³¹. It was during the Governor-Generalship of Lord Duffren (1884-1888 A.D.) that the term "Wahabi" was dropped in British Indian territories. The Ahl-i-Hadith paid great tributes to the Marquis of Lord Duffren for his keen interest taken in this regard. In their memorandum³² presented to Lord Duffren besides the names of the members of Ahl-i-Hadith the names of other Muslims too were found therein.³³

29. Home Judicial Proceeding No's 35--37, 1886, p. 137.

30. From U. M. Young Esq. Secretary to Government of Punjab to Husain Batalwi NO: 137, 19 June, 1887; See also, Youngman Feb., 2, 1887.

31. ~~Letter~~ Later on the word Wahabi was dropped throughout India. See a letter from W. Warner Bahadur Secretary Government of Bombay dated 24 Aug., 1886 to Husain Batalwi, editor Ishatu-Sunna.

32. The memorandum was in Persian.

33. Ishatu-Sunna, 1886, p. 40.

The latter showed their willingness with the object of avoiding any misunderstanding amongst themselves as they thought it was not the right time to divert attention to such trivial issues which would prove of no importance to the Muslim community as a whole³⁴. As said by Khan Bahadur Mohammed Barkat Ali Khan, "this is not the time to escalate our differences but to bury these in the ground".³⁵ According to him the Hindus had become conscious of their rights and duties, whereas, the condition of Muslims was deplorable owing to their petty conflicts over religious issues.³⁶

There was somewhat formidable opposition to the Ahl-i-Hadith Movement from the majority of the Sunni Musalmans who continued to call the former as "Wahabis". Some even appealed to their followers that they should not enter into matrimonial alliances with the Ahl-i-Hadith³⁷ and should resort to social boycott against them.³⁸ Fatwas were issued that the dead bodies of Ahl-i-Hadith should not be buried in the Muslim grave-yards.³⁹

34. Ibid.,

35. Ishatu-Sunna, March, 1887.

36. Ibid.,

37. Ahl-i-Hadith, Feb., 2, 1906.

38. Ibid.,

39. Ibid.,

What actually became a dividing factor between Ahl-i-Hadith and Hanafis was the style of canonical prayer. The Ahl-i-Hadith said Amin loudly, lifted their hands at the time of genuflection and prostration repeated Fatiha alone and folded their hands at the chest and not on the naval like Hanafis.⁴⁰ The Hanafis alleged that Ahl-i-Hadith followed abrogated Hadith.⁴¹ The latter, of course, denied that charge, and claimed that great and learned Muslims of the past among them Sheikh Abdul Qadir Jeelani and Ismail Shahid had prayed exactly as the Ahl-i-Hadith did.⁴² They often quoted Shah Wali-Ullah as a follower of their sect.⁴³ They were also of the firm belief that Shah Wali-Ullah liked the act of Rafiyadan and Amin-i-Umljahan.⁴⁴ The Hanafis, on the other hand, did not like to recite Namza behind an Ahl-i-Hadith Imam. They often shunned the doors of their Mosques for the Ahl-i-Hadith. They believed the presence of Ahl-i-Hadith in their Mosques harmful to their prayer. This attitude of Hanafis compelled the Ahl-i-Hadith to knock at the doors of courts in British India. Thus the first case of kind was lodged by

40. Nazir Husain, Miyar-ul-Haq, pp. 43--45.

41. Moulvi Ilahi Baksh Khan, Siveetur Rehman, 1889, Patna, pp. 15--18.

42. Sona-Ullah Amritsari, Ahl-i-Hadith Ka Makkab, pp. 38--41., Imam Khan Nowsherwi, op. cit., pp. 24--28.

43. Sona-Ullah Amritsari, op. cit., p. 18.

44. Ibid.,

Hafiz Karim Baksh-- a Ghair Mugalid in Meerut High Court⁴⁵.

After prolonged discussions and proceedings in the court of Law, the decision was heard in favour of the Ahl-i-Hadith in the year 1871.⁴⁶

This decision proved of vital importance to the Ahl-i-Hadith. They began to preach courageously against the Pirs and the tomb-worship; and also worshipped in the Mosques (previously controlled by the Hanafis) in what-ever style they liked. This attitude of the Ahl-i-Hadith forced the Hanafis to sue them in the courts of law at different places in northern India. Thus the case was lodged at Banaras against Ramzan-- a Ghair Mugalid and two other respondents namely Mohammad Husain and Abdul Rehman. According to appellants, Ramzan and his two other friends had deliberately entered the Hanafiya Mosque at Madinpur in Banaras to create confusion. They prayed in a quite different way for a few days which resulted in a scuffle on 22nd August, 1884 between the two sects in which the police had also to intervene⁴⁷. After

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45. Sona-Ullah Amritsari, Futuhat-i-Ahl-i-Hadith, In this work the author has collected information of the various cases held between Ahl-i-Hadith and Hanafis from the official records of Calcutta and Allahabad. The decisions of these courts and privy Council have also been shown in it. Sona-Ullah, Futuhat-i-Ahl-i-Hadith, pp. 56--57.

46. Indian Law Report Vol. X. Calcutta, (Privy Council).

47. Sona-Ullah, Futuhat-i-Ahl-i-Hadith, p. 11.

the prolonged proceedings in the court of law the decision was heard in favour of Hanafis⁴⁸, and a fine of rupees fifty only (50/-) was imposed on Ramzan and his two other colleagues⁴⁹.

Ramzan in order to delay the court proceedings raised certain issues of greater significance, owing to which the case was referred to the Division Bench consisting of Old Field and Justice Mahmud (Son of Sir Sayyid Ahmad Khan)⁵⁰. The issues were whether Ahl-i-Hadith should be allowed to enter the Hanafiya Mosques; whether they should pronounce Amin loudly and do act of Rafi-Yadin⁵¹. The case was thoroughly sorted out by Justice Mahmud whose decision of 1889 argued that a Mosque cannot be dedicated or appropriated exclusively to any particular school or sect of Sunni Mohammedans. The members of Ahl-i-Hadith or "Wahabis" are Mohammedans and as such entitled to perform devotions in a Mosque. Any Mohammedi would commit a criminal offence who, not in a bonafide performance of his duties, but mala-fide, for the purpose of disturbing others engaged in their devotions, made any demonstration, oral and other-wise----- justice Mahmud was also of the opinion that Mosque should be open to all".⁵²

48. Ibid., p. 13.

49. Ibid., pp. 12--13.

50. See Indian Law Report, Vol. XII, Allahabad, p. 461.

51. Ibid.,

52. Ibid.,

The privy Council⁵³ also gave its decision in favour of the Ahl-i-Hadith in 1891 in the Tajpora Darbanga case⁵⁴. In this case an Imam of a Mosque in Tajpora, Hafiz Meulana Baksh, turned a "Wahabi." The use of Rafiyadain and Amin-i-Biljahar was not liked by the followers of the Hanafi sect (Muqalids) whose number was twelve⁵⁵. They argued that they should only follow Imam Hafiz Baksh when the latter would give up the act of Rafiyadain and Amin-i-Biljahar. But after prolonged proceedings in privy Council, the case was decided in favour of the Ahl-i-Hadith and Mosque came under their control. The Hanafis since then ceased to use it.⁵⁶

The Privy Council many a time reversed the initial decision of the High Courts and Session Courts. As far as the case of Ramzan is concerned, the Privy Council described that there was a dispute over the control of the finances of Mosque, and not such questions of Amin-i-Biljahar and Rafiyadain as were raised by Hanafi Muqalids⁵⁷. In the same way in Jabalpur Banaras case of 1884 the District Magistrate had awarded the Mosque to

53. In the cases that came up before the Privy Council, in every instance the first decision had been to fine or exclude those people who had caused the disturbance.
54. Indian Law Report, Allahabad, Vol. VII, p. 461; See also Sona-ullah, Futuhat-i-Ahl-i-Hadith, p. 57.
55. Sona-Ullah, Futuhat-i-Ahl-i-Hadith, pp. 60--64.
56. Ibid..
57. Ibid., p. 13.

the Hanafis, but the subordinate judge, ruling on behalf of the Ahl-i-Hadith⁵⁸, declared that Mosque should not be closed to any one.⁵⁹

To reach a decision could be a long process and the very length of time and the number of stages involved, where, no doubt, a further factor in intensifying competition. When a decision was given in favour of one side, that side saw the decision as proof of its strength while the other side saw it as a point of initiation to re-assert itself.

The British officials were much interested in maintaining order rather than to solve the controversial issues of different sects of Muslims of India. In Meerut, for example, on the question of the pronouncement of Amin and Khalf-ul-Imam, the Magistrate was compelled to divide the Mosques of the city. Five were turned over to Ahl-i-Hadith, the rest were left to the Hanafis.⁶⁰ In Etawah, much the same was done after the Session Judge and High Court had turned down the request of the Ahl-i-Hadith to award a decision.⁶¹ This action was interpreted as a victory for the Hanafi, although the case had been lodged by the Ahl-i-Hadith. The Ahl-i-Hadith then constructed their own Mosque in the city of Etawah.

58. Ibid., p. 17.

59. Ibid., p. 13; See Also Law Reports Allahabad, Vol. VII, p. 461.

60. Government of India Selections, Najmal-Akbar, (Etawah), September 19, 1892, p. 319.

61. Ibid.,

The issues like Amin Biljhar and Rafiyadain created a lot of confusion in various parts of India. In 1889 in Agra, a quarrel arose at the Shahi Masjid over the pronouncement of ⁶² Amin. The Ahl-i-Hadith were beaten by Mugalids, who were in large number. The Ahl-i-Hadith were driven out of Shahi Masjid⁶³. On that occasion the Ahl-i-Hadith turned to the District Magistrate who entrusted the job to the Deputy Collector. The latter gave the decision that Amin was not to be pronounced aloud. The Ahl-i-Hadith ceased to use the Mosque⁶⁴.

At certain places the Hanafis and the Ahl-i-Hadith entered into mutual alliance in order to avert the possibility of a fuss over the questions of the pronouncement of Amin and Rafiyadain⁶⁵. A paper reported that in Delhi 1882, a reconciliation had lately been effected between two sects of Musalmans, called the Ahl-i-Hadith and Ahl-i-Fiqh⁶⁶..... The two sects of Musalmans owing to a difference of opinion on some minor points of their belief hate each other. But the leaders of the two classes at Delhi lately

62. Serma Rezgar, Agra, July 8, 1889, p. 441.

63. Ibid.,

64. Ibid.,

65. It is interesting to note that in all the cases the issues were whether members of Ahl-i-Hadith could be allowed to perform Namza in the Hanafiya Mosques using Amin-i-Biljhar and Rafiyadain or could be banned.

66. Atalia-i-Hind, Lucknow, October 19, 1882.

executed and signed a deed and compromise in the presence of a Commissioner⁶⁷. According to this agreement the members of the two sects are not to hate each other, but to treat each other as friends who could offer prayers at the same Mosque⁶⁸.

As already pointed out the British Government was much interested in maintaining peace and order in India. It was in this context that the Superintendent of Police at the request of the Ahl-i-Hadith, asked a travelling Maulud Khwan (a reader of poems for celebrating the Prophet's birth) to leave the city of Muradabad⁶⁹. The Ahl-i-Hadith pointed out that this reading would lead to disorder⁷⁰. The preacher petitioned the Deputy Magistrate for redress, and one of the newspapers of the town took up his cause⁷¹. But in this case the decision given was in favour of the Ahl-i-Hadith.

In spite of the strong opposition of the Hanafi Muqalids, the Ahl-i-Hadith Movement continued to register much progress in the first two decades of the present century mainly owing to the efforts of Sone-Ullah Amritsari who organized it on a sound footing. In order to preach the Ahl-i-Hadith doctrines to a wider circle he published his weekly paper Ahl-i-Hadith in 1903

67. Ibid.,

68. Ibid.,

69. Jami-ul-Ulum, Moradabad, Oct., 28, 1891.

70. Ibid.,

71. Ibid.,

after the name of the movement⁷². Like Ishatu-Sunna of Husain Batalwi, the Ahl-i-Hadith also dealt harshly with the Ahmadiyas. There used to be a separate column in the paper in refutation of the claims of Mirza Ghulam Ahmad (1835--1968 A.D.). Sona-Ullah Amritsari became famous among the well reputed ulama of the twentieth century, mainly because of his anti-Ahmadiya speeches and works⁷³.

Sona-ullah Amritsari toured extensively in North--eastern parts of India with a view to propagating the tenents of Ahl-i-Hadith. He was able to draw a large number of his followers towards the Ahl-i-Hadith movement. He claimed to have convinced as many as 2,000. It was again owing to his efforts that Ahl-i-Hadith Conference came into existence on 6th Ziqad 1324 A.H/ 22nd December, 1906 A.D.⁷⁴ Among its founding members were Sona-Ullah Amritsari, Hafiz Abdullah Ghazipuri, Abdul Aziz Rahimadadi, Ibrahim Sialkoti etc. While Sona-ullah Amritsari became its first President⁷⁵. The Conference met once a year where the future

72. Imam Khan Nowsherwi describes that this paper had a great demand among all sects of Sunni Muslims particularly in North-eastern parts of India. See Imam Khan Nowsherwi, Hindustan Main Ahl-i-Hadith Ki Ilmi Khidmat, 1937, p. 109.

73. A separate heading showing Sona-ullah Amritsari V/S Ahmadiyas discussed in chapter VII in every issue of paper, Ahl-i-Hadith.

74. Ahl-i-Hadith, Feb., 1907, Rafiqi Hind, 22 June, 1907.

75. Ahl-i-Hadith, Dec., 1911.

programme of the movement used to take shape. The Conference always stressed the need for establishing Anjumans in such areas where Ahl-i-Hadith had a footing.⁷⁶

It is to be noted that the Conference used to send salaries to such Ahl-i-Hadith Moulvis throughout India as were in need of it.⁷⁷ Having no other source the Conference itself depended on the funds that came through the agents.⁷⁸ Apart from Madrasa-i-Aara and Madrasa-i-Alijan at Delhi, the Conference established a few other such institutions in some parts of Northern India which included Dar-us-Salam, Sablul Sale, Madrasa-i-Alijan, Madrasa-i-Faiziyah, Madrasa-i-Rashidiyah and Dar-ul-Huda.⁷⁹

The Ahl-i-Hadith leaders, at times had to enter into polemical scenes with Deobandi Muqalids. The most important of these polemical scenes occurred in places like Moradabad and Darbanga. In the former the Muqalids were represented by Mulla Mohammad Arif, Moulvi Karim Baksh, Moulvi Rehman Sahib and Moulvi

76. Ahl-i-Hadith Conference Ki Salana Rudaad, 1334, p. 61.

77. Ibid., pp. 142--144.

78. This practice still pervades the Ahl-i-Hadith Movement of India. See Abu Imam Khan Nowsheri, op. cit., pp. 131, 153.

79. All of these Madrasas situated in Delhi.

Sayyid-ud-Din Sahib⁸⁰, while the Ahl-i-Hadith were represented by Moulvi Ibrahim Arvi, Moulvi Sayyid and Moulvi Ahmad Mongol Koti.⁸¹ The discussions continued for several days over the question of taqlid.⁸²

In another Munazira there was a lot of controversy on the question of Khalf-ul-Imam between Moulvi Anwar Shah Kashmir, Muhadith Deoband and Moulvi Abdul Noor-- an Ahl-i-Hadith leader⁸³. A number of letters that exchanged between them in support of their arguments clearly reveal that both the leaders had a deep knowledge of Islamic works, especially of Siha-Sitta.⁸⁴

It is a fact that the followers of the Ahl-i-Hadith Movement on many occasions had to scuffle with the Hanafis especially of Deoband. The former were always beaten by the latter. It was mainly in order to save the life and property of Ahl-i-Hadith that Husain Batalwi entered into official correspondence with the Government of British India. In his official letter addressed to the Secretary Government of Punjab, he stated categorically that such Munziras (polemical scenes) should not ever be held.⁸⁵

80. Moulana Rouf, Munazira Murshidabad, pp. 9--11.

81. Ibid..

82. Ibid..

83. Mohammad Nur-ul-Hasan, Munazira Darbanga, 1912, Star of Indian Press Aara, pp. 3--13. This tract was issued after Munazira came to an end.

84. Ibid..

85. Quoted in Ishatu Sunna, June, 1881, p. 188.

Besides Deobandis, the Ahl-i-Hadith had to face the challenges of Barelwis. Munshi Mohammad Lal Khan Sahib Rizvi one of the protagonists of the Barelwi ideology mentions that "Wahabis are such persons as do not believe in Islamic schools and as such they are hellish", because if there is anything to save mankind from hell that is to follow strictly the four schools⁸⁶. He also wrote vehemently against Moulvi Ismail Shahid who according to Lal Khan Rizvi misappropriated the property of Shah Abdul Aziz and laid the foundation of a new sect which later on came to be known as Ahl-i-Hadith⁸⁷. A derogatory language have also been used against Shah Ismail Shahid⁸⁸.

Moulana Husain Batalwi had also to face the polemical attack launched by a fundamentalist splinter group Ahl-i-Quran that culminated at the end of this century. This group was led by Moulana Abdullah Chakralwi⁹⁰ of Lahore. Jurisprudentially, it was even more extreme than the Ahl-i-Hadith, denying excessive emphasis that was put on the Hadith and accusing them (Ahl-i-Hadith)

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86. Munshi Mohammad Lal Khan, Tarikh-i-Wahabiya Wa Deobandiya, 1334, p. 45.

87. Ibid.,

88. Ibid., p. 38.

89. Ibid.,

90. This sect was founded by Abdullah Chakralwi in 1902, who was at one time a pupil of Hakim Nur-ud-Din of Qadian. He taught that Mohammad is the true Rasul (Messenger) and rejected the Hadith with all the traditions relating to the life of Mohammad. The sect differs in many other important matters from orthodox Islam. See Tarjuman, 31 January, 1902., Abdullah Chakralwi was the editor of Ishatu-Quran.

of creating two kinds of revelation.⁹¹ The Ahl-i-Quran opted to use only the revealed statements of the Quran, treating the Hadith as relevant only to the human situation of the Prophet, and taking only the injunctions of the Quran as compulsory.⁹² The controversy between Moulana Husain Batalwi and Abdullah Chakralwi, on the question of ways of prayer, reached such a pitch of virulence that the Government of India had to intervene in order to protect the latter's life.⁹³

91. Abdullah Chakralwi, Ishatu-Quran, 1902, p. 36.

92. Ibid., p. 38.

93. Husain Batalwi, Ishatu-Sunna, 1902.

C H A P T E R : --- VII

THE POLITICAL ROLE OF THE AHL-I-HADITH:

The Wahabi movement suffered a setback from its very inception owing to a series of the punitive measures taken by the Government against the Wahabi leaders in Ambala (1864), Patna (1865), Malwa and Rajmahal (1870).¹ The trials of the "Wahabi" leaders particularly undermined the strength of the movement. As we have already noted, the term Wahabi was understood as a 'rebel'.² Thus a section among the followers of Sayyid Ahmad Shahid became increasingly disaffected as being styled Wahabis. After a regular correspondence with the Government of British India the Ahl-i-Hadith got succeeded in deleting the term Wahabi used for them in the official correspondence.³ The Ahl-i-Hadith tried their best to follow

1. See Records of the Government of Bengal XIII (1866) Papers relating to the trial of Moulvi Ahmad-Ullah of Patna and others., See also Selections from Bengal Government records on Wahabi Trials (1863--1870) ., ed. Muin-ud-Din Ahmad Khan (1961).
2. Extracts from an article in the Ishatu-Sunna, paper of Lahore, published in 1886, which article was enclosed with the letter to the Punjab Government in 1886 from Abu Sayyid Husain Batalwi, the recognized leader of the Ahl-i-Hadith community of Punjab.
3. See Home Judicial Proceeding Nos, 35 to 37, dated December, 1886.

in the foot-steps of Sayyid Ahmad and continued to launch a campaign against the Government in the frontier, mainly under the guidance of Fazl Ilahi Wazirabadi.

Born in 1299 A.H. at Wazirabad in Punjab, Fazl Ilahi's dynasty was popularly known as Quresh.⁴ He received his early education from a mission school at Wazirabad. He was well versed in Urdu, Persian, Arabic and English.⁵ He was employed in the railway station in 1900 A.D., but after one year he resigned the post. It was on account of his aptitude for Islamic learning that he shared the literary associations of Abdul Miman Wazirabadi⁶ (1267--1343 A.H.), the famous Ahl-i-Hadith leader of Punjab, from whom he learnt Quran and Hadith. His associations with Abul Miman brought about a radical change in him and he began to think in terms of jihad against the English in the frontier.⁷ Thus he reached Asmas in 1903 and offered allegiance to Abdul Karim, the then Amir of Chamarkand.⁸

4. Khalid Garki, Fazl Ilahi Wazirabadi, p. 60.

5. Ibid.,

6. He also worked in the frontier movement against the British.

7. Khalid Garki, op. cit., p. 60.

8. Ibid.,

It was here that Fazl Ilahi was asked to visit various centres of India to collect funds. Thus he visited the Ahl-i-Hadith centres like Madrasa-i-Aminiya, Madrasa-i-Nomaniya, Madrasa-i-Salfiya Ghaznavia⁹, Madrasa-i-Mohammediya, Madrasa-i-Islamia¹⁰, Madrasa-i-Shams-ul-Huda, and Madrasa-i-Miyan Sahib¹¹. It is remarkable to note that his thirst for knowledge drove him to even centres of Hanafi learning, such as, Madrasa-i-Dar-ul-Takmeel, Madrasa-i-Iflah-ul-Muslemin and Madrasa-i-Jamtilli¹². Wherever he went Fazl Ilahi made people acquainted with the questions like the restoration of the glories of Islam and the significance of jihad in the light of Shariat¹³. He did extensive missionary work in the rural districts of Punjab and U.P. and also in some eastern parts of India¹⁴.

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9. It was founded by Abdul Gafur Ghaznavi and was a favourite rendezvous of Mujahidin. This time it was managed by Mohammad Ismail Ghaznavi. In addition to local contributions the school received financial aid from the Hijaz Government primarily because Ibn-i-Saud was a Wahabi. See Home Political Secret File NO: 101 of 1936, p. 11.

10. This madrasa was managed by Mohammad Ali, an ex-Mujahid of Chamarkand. He was a keen supporter of Mujahidin and very much wanted to return to Chamarkand if the Amirship of the colony was offered to him. See Home Political Secret File NO: 101 of 1936, p. 10.

11. See Records Department Delhi Archives (Henceforth referred to as R.D.D.A.) Confidential File NO: 90, 1915.

12. Home Political Secret File NO: 101 of 1936, p. 12.

13. Ahmed ~~Sark~~ Garki, op. cit., pp. 63--67.

14. Ibid.,

After his missionary tour Fazl Ilahi once again reached Chamarkand, a colony which was founded in 1916 and till then it was regarded as a vassal colony of Asmas. But owing to his influence Chamarkand began to assert its separate identity, which was not liked by Niamatullah, the then Amir of Asmas¹⁵. He made overtures to the British Government and entered into an agreement to this effect that he would not permit the Mujahidin to enter Asmas and not allow them to take any hostile action against the British officials in his territory. He also assured them that he would very soon wind up the colony of Asmas. The Government welcomed his attitude and granted him a small annual allowance for maintenance.¹⁶

When information about the agreement reached Chamarkand it brought about a complete rupture between the two colonies. Fazl Ilahi had already assumed the title of Amir-ul-Mujadid¹⁷. Plots were hatched for the murder of Niamatullah by Fazl Ilahi, then Amir of Chamarkand¹⁸. Emissaries sent to India were instructed

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15. Home Political Secret File NO: 101, pp. 8--9.

16. Home Political Secret File NO: 101 of 1936, pp. 8--9., Khalid Garki, op. cit., p. 87.

17. Khalid Garki, op. cit., p. 60.

18. Ibid., p. 87.

to request supporters to cease contributing funds for the upkeep of Asmas as the colony had given up waging jihad against the British Government.¹⁹

It is worth noticing that when England declared war on Turkey in 1914 the Muslims of India were deeply shocked. They felt that the only way to fight the British Government in India was to enlist the support of the King of Afghanistan.²⁰ The frontier Mujahidis began to enter into correspondence with Turkey, Germany and Russia.²¹ The Siraj-ul-Akbar of Kabul which was read with great interest by the Mujahidis and leading Pan-Islamists in India adopted a very objectionable tone and described India as Dar-ul-Harb.²² The Punjab and North West Frontier Province Muslims were convinced that their only hope lay in joining hands with the Mujahidin. Consequently, a group of students from Lahore College left for the frontier territory under the leadership of Fazl Ilahi.²³

19. Ibid., See also Home Political Secret File NO: 101 of 1936, pp. 8--9.

20. Ahl-i-Hadith, 25th January, 1929. Khalid Garki, op. cit., p. 68. When a periodical journal, Jahan-i-Islam (the Muslim World) was started in Constantinople about May 1914, Abu Sayyid (an Ahl-i-Hadith leader of Lahore) offered to prepare the Urdu portion of the journal, which contained articles in Arabic, Urdu and Hindi. Copies of Jahan-i-Islam were openly circulated in Lahore and Calcutta. See Ram Gopal, Indian Muslims, 1959, p. 125.

21. Khalid Garki, op. cit., p. 68.

22. Siraj-ul-Akbar, May, 1915. See also Home Political Secret File NO: 101 of 1936, pp. 6--7.

23. Khalid Garki, op. cit., pp. 63-89., See also Home Political Secret File NO: 101 of 1936, pp. 6--11.

The World War I generated a sense of awareness among the Mujahidins when they came to know about the weak strength of the British in India. The news that only 15,000 soldiers were stationed in India spread like wild fire in the frontier. The engagements of the British forces on various fronts in Europe to fight against the Axis powers²⁴ further increased the morale of the Mujahidin. From the German Government letters came to the Rajas, Maharajas and Nawabs of India assuring them all possible help in their anti British venture²⁵. Moulana Fazl Ilahi, Abdul Aziz Rahimabadi, Moulvi Bashir and other leaders continued their underground work of collecting funds²⁶. They also obtained material support from Ibu Sa'ud, the 'Wahabi' ruler of Saudi Arabia²⁷.

In 1916, a colony of Mujahidin was established at Sarkesh in the frontier under the leadership of Moulvi Mohammad Hasan of Punjab. Kheri Beg and Ahmad Effendi, representatives of the Turkish Government at Kabul, were guests of the colony for sometime²⁸. In the same year a conspiracy known as 'Silken Letter Conspiracy' came to the forefront. These letters were

- 24. Ahl-i-Hadith, 15 July, 1921, p. 11., Khalid Garki, op. cit., pp. 68--73.
- 25. Khalid Garki, op. cit., p. 68.
- 26. Ibid.,
- 27. Home Political File NO: 101 of 1936, pp. 6,8,11,12.
- 28. Ibid., p. 7.

sent to the Nawabs of India by the Germany Government, with a view to joining war against the English in the frontier.²⁹ The photo copies of the letters were distributed across the India Afghan border through Obaidullah Sindhi (1872--1944). There had been regular correspondence between Sindhi and Mahmud-Ul-Hasan of Deoband who had left for Hijaz in 1915.³⁰ This conspiracy led to the arrest of the prominent leaders of the Mujahidin. Fazl Ilahi who had actively been engaged in sending a large quantity of ammunition from the house of Abdul Rauf of Gujranwala was also arrested.³¹ Investigations revealed that he had established his own arsenal for purposes of supplying arms to the Mujahidin.³² Adequate sentences were awarded to the accused and their appeals were dismissed by the Punjab High

29. Khalid Garki, op. cit., p. 68.

30. This correspondence is mentioned by Rowlett in his report entitled the "Silken Letters Conspiracy". These letters were noted to have been written on pieces of cloth and that is why it is known as "Silken Letters conspiracy".

31. Khalid Garki, op. cit., p. 68.

32. Ibid., This factory was established at Wazirabad with the help of Abdul Majid, Abdul Qadir and Sheikh Abdul Aziz.

Court³³. Fazl Ilahi was imprisoned at Jalandar³⁴. However, after his release Fazl Ilahi carried on a vehement campaign against Matu-ullah. He condemned him for being disloyal to the Muslim cause³⁵ which eventually led to his murder in 1921. Soon after this event Fazl Ilahi took over as the Amir of Chamarkand.

In 1926, however, Fazl Ilahi was deposed by Moulvi Bashir who had entered into an alliance with British Indian officials in the frontier. In 1932, Fazl Ilahi invited the Punjabis at Chamarkand with the object of deposing Moulvi Bashir who had already assumed the Amirship of the colony³⁶. This faction among the Mujahidin contributed to the failure of the Mujahidin movement in the frontier against the British. Not only this, but funds and recruits too were stopped by its adherents. The Government of British India came to the conclusion that the influence of the Mujahidin was declining in 1936-37 and henceforth it could not pay much attention towards the Mujahidin³⁷.

33. Home Political Secret File NO: 101 of 1936, p. 8.

34. Khalid Garki, op. cit., p. 68.

35. Home Political Secret File NO: 101 of 1936, pp. 8-9.

36. Home Political File NO: 101 of 1936, pp. 8-9.

37. Khalid Garki, op. cit., pp. 8-9.

Ahl-i-Hadith and the Khilafat Movement:

Before dealing with the role of the Ahl-i-Hadith in the Khilafat movement, it seems necessary to point out that the Sultan of Turkey was regarded as the custodian and the defender of the holy places in the area known as Jazirat-ul-Arab. The impending danger to the sanctuaries and symbols of Islam caused deep anguish among the Muslims. Thus, the protection of the holy places rather than the preservation of the tottering Turkish Empire provided the rallying point for virtually all sections of the Muslim community.³⁸

It should be noted that almost all sections of Muslim population in India took part in the Khilafat Movement. In this respect Ahl-i-Hadith of India did not lag behind other Muslim organizations. Not only did they contribute to the Khilafat fund³⁹, but what is of significance to note is that in one of the sessions of Khilafat Committee held at Delhi in November 1921, Sona-Ullah Amritsari emphasized the urgent need for organizing the Indian Ulama so that they could provide positive direction to the Khalifat leaders⁴⁰. He had already raised this

38. Mushirul Hasan, Communal and Pan Islamic Trends in Colonial India, Delhi, 1981, p. 2.

39. Ahl-i-Hadith, 5th Sept., 1921. Mohammadi., January, 1921.

40. Ahl-i-Hadith, 3 December, 1920, p. 12.

issue at the Khilafat Conference held in Lucknow. The suggestion of Sona-Ullah for inviting the Ulama on one platform was appreciated by a number of leading Ulama including Ibrahim Sialkoti⁴¹. This also explains the fact that Ahl-i-Hadith even claimed that they were actually responsible for paving the way for the establishment of Jamiyat-i-Ulama-i-Hind⁴².

Sona-ullah Amritsari did extensive work in inducing a number of ulama to participate in the Khilafat movement. In his paper he highlighted the activities of the Khilafat leaders and always stressed the need for the active participation of the Muslims in the movement⁴³. Even, especially at Friday prayers, Sona-ullah left no stone unturned in mobilizing the public opinion in favour of the cause of the Khilafat movement⁴⁴. He also supported the call given by Moulana Abdul Kalam Azad to the Indian Muslims for an urgent need to migrate Kabul so as to frustrate the designs of the British against the Muslims by wooing Habibullah, the Amir of Afghanistan⁴⁵. In this connection a

41. Ibid.,

42. Ahl-i-Hadith, 3 December, 1920, p. 12.

43. Ahl-i-Hadith, 17 September, 1920., 12 November, 1920., 3 December, 1920.

44. Ibid.,

45. Ahl-i-Hadith, 12 November, 1920, p. 7.

deputation of Indian Muslims went to Kabul to impress upon the Amir the futility of allying himself with the British Government. The deputation also acquainted Amir with the miserable conditions of the Muslims of India.⁴⁶ The Ahl-i-Hadith also expressed deep concern over the alliance of the Amir with the British.⁴⁷

The Ahl-i-Hadith continued to participate in the Khilafat sessions and took leading part in its deliberations. The Calcutta session was attended by the Ahl-i-Hadith leaders like Sona-ullah Amritsari and Abdul Qasim Banarasi in addition to the participation of the prominent political figures like Kifayat-Ullah and Maulana Abdul Bari.⁴⁸ In his speech Sona-ullah Amritsari laid great stress on the unity of the Muslims.⁴⁹ He also severely criticised the British Government's policy of putting behind the bars the Khilafat leaders including Dr. Saif-ud-Din Kitchloo.⁵⁰ Sona-ullah Amritsari personally visited the

46. Ibid.,

47. See Home Political File NO: 101 of 1936, pp. 8-10., also Khalid Garki, op. cit., pp. 68-75., Ahl-i-Hadith, 15th July, 1921, p. 11.

48. Ahl-i-Hadith, 3 December, 1920.

49. Ibid.,

50. Ahl-i-Hadith, 22 September, 1921.

prison at Amritsar where a strict vigil was exercised over Dr. Kitchloo⁵¹. Although his plea for the release of Dr. Kitchloo did not bear any immediate result, he was nonetheless, able to organize the public opinion against the policies of the British. In this regard he organized a public meeting at Amritsar which was attended by people of all castes and religions. The meeting was himself presided over by Sonaullah Amritsari.⁵²

Another leader Moulana Daud Ghaznavi at a session of the Ahl-i-Hadith held in Punjab on 5th to 7th December, 1921 urged that Khilafat leaders should work for the Muslim cause in India, even if they had to cut off their ties with the Congress leaders⁵³. He was critical of the role of the Arya Samajists for communal disturbances in the country.⁵⁴ The session was presided over by Zafar Ali Khan the editor of Zamindar. It cannot be denied that Daud Ghaznavi was to a certain extent responsible for generating a good deal of consciousness among the Muslims of the Punjab regarding the Khilafat Movement⁵⁵.

51. Ahl-i-Hadith, 22 September, 1921.

52. Ibid.,

53. Mohammedia, April, 1922, Ahl-i-Hadith, 12 December, 1924.

54. Ibid.,

55. Muslim Ahl-i-Hadith Gazette, April, 1936.

One important result of the Khilafat Movement was that the Ahl-i-Hadith got actively involved in the politics of the country. The function of the Ahl-i-Hadith League in 1351 A.H. was an important step in this direction.⁵⁶ Abdul Qasim Banaresi, was made its President while M. A. Sayyid became its first Secretary. From its very start the League addressed itself to the political issues, was sent to the Viceroy by the Ahl-i-Hadith in which the need for the establishment of joint electorates was stressed.⁵⁷ It is important to remember that the Ahl-i-Hadith described the system of separate electorates as harmful for the interests of the Indian Muslims.⁵⁸

The Ahl-i-Hadith always stressed that Shariah be followed as a code of conduct in the Muslim life. Thus Ibrahim Siyalkoti in the Jamiyat-i-Ulama-i-Hind sessions held at Muradabad on 12th to 14th December, 1925 spoke that Muslims of India had forgotten the basic teachings of Islam and as such had become the slaves of Europeans.⁵⁹ Sona-ullah Amritsari and Daud Ghaznavi also spoke on that occasion in favour of the freedom of India.⁶⁰

56. Muslim Ahl-i-Hadith Gazette, Sept. 1934, See also Ahl-i-Hadith, 13 March, 1931.

57. Muslim Ahl-i-Hadith Gazette, July 1934, p. 2.

58. Ibid.,

59. Ahl-i-Hadith, 30 January, 1925, p. 11.

60. Ibid.,

The Ahl-i-Hadith also took part in the non-cooperation movement. This is evidenced by the arrests of a number of Ahl-i-Hadith leaders including Sona-ullah Amritsari, Daud Ghaznavi, Ibrahim Sialkoti and Ahmed Sayyid. According to Sona-ullah Amritsari it was Hakim Ajmel Khan who first of all expressed his views regarding non-cooperation against the Government of British India in the Khalifat session held at Calcutta in 1920.⁶¹ His views were then favoured by the 2/3rds majority in the session.⁶² The Ahl-i-Hadith believed that it was actually the views of Hakim Ajmel Khan which had found favour among the Congress leaders like Mahatama Ghandi. Sona-Ullah Amritsari expressed his deep concern over the formation of the Jamiat-i-Ulema-i-Islam Delhi which was dominated mostly by the Muftis of Delhi.⁶³ The members of this organization issued a fatwa "which permitted Muslims to co-operate with the British".⁶⁴ Being anti-British, Sona-Ullah Amritsari criticized the attitude of the members of the organization.⁶⁵

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61. Ahl-i-Hadith, 17 Sept., 1920.

62. Ibid.,

63. Ibid., 20 January, 1922.

64. Ibid.,

65. Ibid.,

It is significant to note that Sona-ullah Amritsari justified the participation of the Indian Muslims in the non-cooperation movement not on religious grounds but mainly on political grounds. His contention was that British had actually committed errors of omission and commission⁶⁶.

The Ahl-i-Hadith and the Ahrar Party:

The Ahl-i-Hadith played a leading role in the Ahrar movement. One of the most distinguished Ahl-i-Hadith leaders, Daud Ghaznavi became the Secretary of the Ahrar party which was founded at Amritsar in 1931, with Habib-ur-Rehman as its President⁶⁷. Its aims and objectives were to work for the economic educational and social uplift of the Muslims, to awaken social consciousness and to infuse the spirit of Islam among the Muslims and to strive for the freedom of the country by peaceful methods⁶⁸. The movement began criticising the Congress formula regarding the settlement of communal question and rejected it, although its leaders were first pre-Congress⁶⁹. Daud Ghaznavi

66. Ahl-i-Hadith 20 January, 1922.

67. Ahl-i-Hadith, 20 January, 1922, p. 11.

68. Ibid.,

69. Home Political File NO: 150, of 1934, p. 27.

maintained the view that the Muslims would lose their entity if they absorbed themselves in the Congress⁷⁰. He was able to win the confidence of many Ahl-i-Hadith leaders in support of the Ahrar movement. Thus Moulana Ahmed Sayyid Ibrahim Siyalkoti and many other Ahl-i-Hadith Ulama of Kanpur (District Hazara in Pakistan) became its supporters.⁷¹

The most important feature of the Ahrar Movement was its launching of a people's movement in Kashmir the early thirties of this century carried on an intense propaganda in the form of a press campaign, meetings, processions of the Kashmiri labourers and the celebration of Kashmir day against the state.⁷² During the movement, the Ahl-i-Hadith paper Iqdam became the mouth piece of Ahrar party.⁷³ Sona-Ullaha's Ahl-i-Hadith also focussed its attention towards the Kashmir politics.⁷⁴ It gave due coverage to the problems of the Kashmiri Muslims under Dogra rulers.⁷⁵

70. Home Political File NO: 14 of 1934.

71. Qazi Abdullah, Tazkir-i-Ulama-i-Khanpur, Lahore, p. 103.

72. Home Political File NO: 14 of 1934.

73. Iqdam, Sept., 1932.

74. Ahl-i-Hadith, 26 January, 1923, p. 12., 2 November, 1923, p. 12. 14 November, 1930.

75. Ibid.,

But the agitation of the Ahrar in Kashmir resulted in strengthening the influence of the British in Kashmir contrary to the intentions of the Ahrar. The Ahrar leaders admitted that the change of ministry in Kashmir had done no good for the Muslim cause because only the Hindu bureaucracy was replaced by British bureaucracy which did not satisfy their demands.⁷⁶ The subsequent arresting of their prominent leaders coupled with chronic problems like lack of funds decreased the enthusiasm for the Kashmir agitation. The Ahrar complained that the British Government had stood between them and the Darbar and prevented them from bringing this agitation against the Darbar to a successful issue.⁷⁷ Thus they declared India under British domination as Dar-ul-Harb in order to evoke much response from the Muslims of India, but this declaration proved futile to them and they could not succeed in enhancing the strength of their party.⁷⁸

76. Extract from a note recorded by an officer of the C.I.D. regarding his interview with the Ahrar leaders in District Jail Delhi, on 21, 22, Feb., 1932. See Home Political File NO: 150 of 1934.
77. Political File NO: 14/14 of 1932, p. 2.
78. The Mujahid, dated 12 November, 1935., Muslim Times, London, Vol. I, NO: 14, dated 5 December, 1935, p. 1.

It should be remembered that the Ahrars could not succeed in their missionary programme. However, they started civil disobedience movement in Kashmir. They began to send jathas to Kashmir to defy the Kashmir Ordinance., they violated the Railway Act while travelling without tickets, they violated postal Act by sending unstamped letters, they started peaceful picketing of liquor shops⁷⁹. The chief centres of their activities were Lahore, Amritsar, Siyalket, Gujranwala, Wazirabad Jallandar, and Rawalpindi⁸⁰. A number of Ahl-i-Hadith leaders owing to defying Government orders found their way in jails⁸¹. Moulana Ahmad Sayyid who was in prison disclosed that Muslims would not survive as long as the British remained in India. He urged the people to fight tooth and nail against the Britishers.⁸²

79. Home Political File NO: 14 of 1932.

80. Ibid.,

81. Muslim Times, London, Vol. I, NO: 8, 12 Sept., 1935,
pp. 7,13.

82. Extract from a note recorded by an Officer of the C. I. D. regarding his interview with Ahmad Sayyid in District Jail Delhi, on 21,22 February, 1932.

Ataullah Shah Bukhari who was in jail for nearly three weeks, disclosed frankly enough in February, 1932 that he had since converted totally to the Congress side⁸³. Due to his alliance, there appeared a split in the Ahrar Movement one led by Daud Ghaznavi and Habib-ur-Rehman and another by Mazar Ali Azhar and Chaudhari Afzal Haq. This split ultimately led to the failure of the Ahrar Movement.

However, it must be pointed out that the Ahrar Movement greatly contributed to the ferment of the early thirties when Sheikh Abdullah emerged on the political horizon of Kashmir. As a matter of fact, the Kashmir leader did not fail in acknowledging his debt to the Ahrars when he founded the All Jammu and Kashmir Muslim Conference in 1932. But it is also worthy of note that Sheikh Abdullah accused the Ahrars for vitiating the peaceful communal atmosphere in the Valley at the first session of the Muslim Conference.⁸⁴

83. Ibid.,

84. Mohammad Ishaq Khan, History of Srinagar, p.177

C H A P T E R: -- VIII

AHL-I-HADITH MOVEMENT IN KASHMIR:

In India the Ahl-i-Hadith retained the memory that the Muslims had lost power to the British. Evidently, they maintained the spirit and posture of political struggle against the British. A number of Muslims belonging to the Ahl-i-Hadith fought a sort of a crusade against the British in the frontier region¹ and sometimes even against the Sikhs.² They also took part in the freedom struggle of India, as already referred to in the chapter entitled "The Role of Ahl-i-Hadith in the Freedom Movement."

Kashmir did not provide any fertile ground to the Ahl-i-Hadith for a political struggle of this type against the British and Sikhs and there were reasons for it.

The people of Kashmir were not politically conscious to the extent the Muslims of India were. It is a matter of common knowledge that Kashmir was not under the direct hegemony of the British. It was a princely state ruled over by the Dogras. Since the scope of political activity for the Ahl-i-Hadith in Kashmir was next to nothing, and also because of the fact that the Ahl-i-Hadith wanted to devote their energies to a fruitful activity, inevitably they made the shrines, the custom of 'Pir-Parasti'³ and 'tomb worship' a direct target of their criticism in Kashmir.

1. Record Deptt. Delhi Archives, Confidential File NO: 90, 1915, and 227, 1918.

2. *Ibid.*,

3. Hasan Shah, Tarikh-i-Hasan, Vol. I, p.442, Moulana Anwar Shah Shopani, Basharat-ul-Muimineen, pp. 36-37, Mohammad Ishaq Khan, op. cit., p. 107.

A very important cause of this diversion in the activity of Ahl-i-Hadith in Kashmir was the comparative isolation of Kashmir itself from the rest of India. The routes leading to Kashmir were difficult and full of danger, means of communication and transport were scarce and tortuous. Consequently, the channels of contact between the Ahl-i-Hadith of India and those in Kashmir were few and far between. The spirit of political struggle that animated the activity of the Ahl-i-Hadith in India was conspicuous by its absence in Kashmir. The Dogra ruler in Kashmir was not as hateful as repulsive as the British in India. He was not as much as outsider as the British were.

Moreover, the British with their full awareness of the activities of the "Wahabis" and afterwards of the Ahl-i-Hadith of India in the frontier particularly, advised and directed the Maharaja of Kashmir to hold the Ahl-i-Hadith (Wahabis) in check⁴. The British would never want the Ahl-i-Hadith to widen the sphere of their activities, much less would they desire them to make the Valley a nucleus of their political activities.⁵

4. Confidential File NO: 37, 1933, Jammu Archives.

5. Ibid.,

It was in this context, therefore, that the British succeeded in persuading Mahareja Ranbir Singh (1857-85) to issue orders to his officials to drive out the propagandists of the Ahl-i-Hadith.⁶ Inspite of the hostile attitude of the Maharaja and his officials towards the Ahl-i-Hadith, the latter were determined to launch a powerful movement against the social evils,⁷ that had crept into the vitals of Kashmiri society.

Before dealing with the role played by the Ahl-i-Hadith in the Valley, it is necessary to give a brief history of the spread of Islam in Kashmir. This will enable us to understand the Ahl-i-Hadith Movement in its true historical perspective.

Kashmir is not the only region where Islam made a peaceful penetration, there are other regions, too, where Islam spread due to peaceful penetration. Islam made its way into Kashmir not by coercion but by gradual conversion. It is a fact that Islam is essentially a missionary religion and in this spirit Bulbul Shah came from Turkistan in the time of Suhadeva (1301-1320 A.D.).⁸ He was responsible for the conversion of a large number of Hindus to Islam.⁹

6. Hasan Shah, Tarikh-i-Hasan, Vol. I, p. 442; See also Lawrence, op. cit. p. 286.

7. Ibid.,

8. G.M. Sufi, Kashir, p. 83.

9. Ibid.,

It was not until the end of the fifteenth century that the majority of the inhabitants of the Valley had embraced Islam¹⁰.

Although Sufis and Rishis played an important role in the spread of Islam in Kashmir, the role of most of their descendants and credulous worshippers of their shrines proved to be very reactionary. They popularized the philosophy of quietism and escapism¹¹. Many alien practices entered Islam because of the fact that converts did not give up their old customs and practices. The Khanqahs became the centres of superstition and charlatanism¹². They began to be worshipped by the credulous masses who came there as pilgrims to beseech the aid of the saint. The graves of the saints began to be worshipped by most of the Kashmiris for the fulfilment of their wishes and vows¹³.

10. Ibid., Mohibbu'l Hasan, Kashmir Under the Sultans, p. 285. R. K. Parmu, A History of Muslim Rule in Kashmir, pp. 118-124.

11. Mohibbu'l-Hasan, op. cit. p. 225.

12. Ibid., Qayum Rafiqi, op. cit. p. 215.

13. Lawrence, The Valley of Kashmir, pp. 285-286. See also Mohammad Ishaq Khan, History of Srinagar, p. 105.

The Hindus who embraced Islam could not completely give up their old beliefs and practices. There is ample evidence to show that both Hindus and Muslims observed a certain set of rituals alike¹⁴. For example when there was a cholera or a small-pox epidemic in the city, its occurrence was attributed to the ginis and God or goddesses¹⁵.

Thus, while describing the religious behaviour of the people of Srinagar during the Dogra rule Mohammad Ishaq Khan observes, that when smallpox attacked children, Muslims would usually consult their Pir and the Pandits would perform some regular ceremonies.¹⁶ In times of natural calamities also both Hindus and Muslims performed some customary practices. The Muslims used to go Idgah while the Hindus visited Sharda Devi's hill to invoke God's help at the time of distress¹⁷. The Hindus and Muslims were alike in making offerings to the dead on prescribed occasions¹⁸. While the Hindus performed the Sharda ceremonies,

14. Ibid., Lawrence, The Valley of Kashmir, pp. 285-286; Mohammad Ishaq Khan, History of Srinagar, p. 105.

15. Ibid.,

16. Mohammad Ishaq Khan, History of Srinagar, pp. 105-106.

17. Ibid., p. 106.

18. Ibid.,

the Muslims organized Khatam-i-Shariff. Ishaq Khan further points out that for childless parents it was customary to visit shrines and call the aid of the saints and darwishes and keep fasts in order that they might be blessed with children¹⁹.

It would not be out of place to mention here that "at Waripura in the Magam Ilake, both the Muslims and Hindus worshipped a stone having an imprint of foot. The Musalamans worshipped it as Kadam-i-Rasul (the Prophets foot print) and Hindus as Vishnu Pad (Vashnu's foot).²⁰

So common were Hindu practices among Muslims that it was impossible to distinguish them from non-Muslims. Lawrence was probably right when he pointed out that Kashmiri Sunnis were only Musalmans in name and that they were Hindus in their hearts.²¹

Until the beginning of this century, no religious reform movement took place among the Muslims of Kashmir.²² Infact, the Muslims continued to stick to the customs, habits and manners of their Hindu ancestors. The nineteenth century travel accounts fully substantiate their fact.

19. Ibid., p. 107.

20. Lawrence, op. cit. p. 286.

21. Ibid.,

22. Census 1921 1, pp. 60-61; See also Mohammad Ishaq Khan, History of Srinagar, p. 107.

It was during Maharaja Ranbir Singh's time (1856--1884 A.D.) that Sayyid Husain Shah Batku²³ (the founder of the Ahl-i-Hadith Movement in Kashmir) raised his voice aginst Pir-Mureedi, tomb-worship and denounced the worship of asthans (shrines)²⁴. Husain Shah had visited certain literary centres in India like Deoband²⁵ and had the privilege of being the pupil of the prominent Ahl-i-Hadith leader, Moulana Sayyid Nazir Husain Dehlavi²⁶. It was from him that he learnt theology and jurisprudence. It was also his association with the leaders of Ahl-i-Hadith at Delhi and Punjab that brought about a great change in his religious thought. No sooner had he entered the Valley then he vehemently raised his voice against the customs deep-rooted in the Muslim society, which he declared were all borrowed from Hinduism²⁷. Not only this, but he also advocated the

23. He was a resident of Batakpura near Madeen Sahib in Srinagar. He was named Batku by the Mullahs after the name of his Mohalla Batakpura.
24. Hasan Shah, Tarikh-i-Hasan, Vol. I, p. 442. See also Moulvi Anwar Shah Shopiani, Basharat-ul-Mumineen, pp. 36--37, Mohammad Ishaq Khan, op. cit. p. 107.
25. Mohammad Assad-ullah Qureshi, Tarikh-i-Ahmadiyat Jammu Wa Kashmir, 1973, p. 30.
26. Sona-ullah Amritsari, Ahl-i-Hadith, 2 Feb., 1918.
27. Moulvi Anwar Shah, op. cit. p. 36.

cause of tauhid--oneness of God. He urged the people to follow in detail the practice of the Prophet Mohammad²⁸. His denunciation of the grave worship was not liked by the Mullahs and Muftis of Srinagar²⁹. He had to encounter, from the very outset, bitter and determined opposition from all sections of Muslim saints. The Mullahs and Muftis of Kashmir even issued fatwas (decrees) against him, condemning him as an importer and an infidel³⁰. The Muslims were not even allowed to talk to him and if anybody did so, he was considered to be an apostate from Islam³¹. He was also denounced as Dajjal (anti-christ)³². The opposition of the local Mullahs was so strong that the Maharaja was compelled to give orders for Sayyid Shah's expulsion from Srinagar³³.

28. Mohammad Assad-ullah Qureishi, op. cit. p. 30.
29. Hasan Shah, op. cit. p. 442; Mohammad Ishaq Khan, op. cit., p. 107.
30. Moulvi Anwar Shah, op. cit. pp. 36--37.
31. Muslim April 2, 1958, pp. 11--12.
32. Moulvi Anwar Shah op. cit., p. 36.
33. Hasan Shah Tarikh-i-Hasan, Vol. I, pp. 442. According to Hasan Shah, Husain Shah was expelled from State (Ibid.). But there is enough documentary evidence to suggest that Husain Shah was expelled from Srinagar only, who then proceeded to Shopian and made it a centre of his activity till his death. See Mohammad Assadullah Qureshi, op. cit., pp. 30--33; See also, General Report, Janiyat-i-Ahl-i-Hadith Jammu Wa Kashmir, 1958. p. 5.

It must be pointed out here that Husain Shah Batku did not lay any emphasis on jihad whereas the Wahabi leaders of India enthusiastically preached jihad,³⁴ the reference of which have already been made in the previous chapter.

Although Husain Shah's movement did not make any headway, he was able to influence the minds of some prominent citizens of Srinagar namely, Sabzar Shah³⁵, Moulvi Hasan Shah (son of Mir Waiz Rasul Shah), Abdul Aziz Chikan.³⁶

Having been expelled from Srinagar, Husain Shah now began to preach his doctrines in Maasnoor, a village in Shopian. But he was forced to leave Maasnoor, since the Ahmadiyas had made it a centre of their activities.³⁷ He then proceeded to Yaripura³⁸ where he got a good response from the local people

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34. Kashmir ceased to be an independent state since its occupation by Mughals in the year 1586. The Chaks, no doubt, resisted the Mughals but were suppressed. The Mughals did not recruit Kashmiris in the army. As a result, Kashmiris lost their martial spirit. This is probably the reason why Husain Shah did not preach jihad.

35. His original name was Mahmud. He used to wear green clothes and even his turban is said to have been of green colour. This is why he was named Sabzar Shah. Based on interview with Moulvi Nuru'd-Din, Late Imam of Gow-Kadal Mosque.

36. Muslim January, 1959.

37. Mohammad Assad-Ullah Qureshi, op. cit. pp. 30--31.

38. A Village in Shopian Tehsil District, Pulwama.

for his tirade against the superstitious practices³⁹.

Atta Mohammad Khan⁴⁰, who was a Rais of the time came under his influence. After his death his son Sher Mohammad Khan left no stone unturned in propagating "Wahabi" tenents in Shopian Tehsil⁴¹. Sher Mohammad Khan was able to win a considerable number of his followers towards "Wahabi" ideology. He worked shoulder to shoulder with Husain Shah Batku. It was, as a result, of their efforts, that the movement spread in villages of Shopian Tehsil particularly Kanipora, Yaripora, Gamzan, Rishinagar Shorish etc.⁴² Lawrence mentions that two hundred families had accepted the "Wahabi" faith by this time⁴³. Though Maharaja Ranbir Singh stamped out the propagandists, remarked Lawrence, the movement in turn, achieved a considerable success.⁴⁴

39. Hasan Shah, op. cit. p. 442.

40. Atta Mohammad Khan son of Bashir Khan was a jagirdar in the Dogra regime. His ancestors are said to have been the rulers of Karna (Darada) when Kashmir came under the control of the Sikhs, Atta Mohammad Khan's ancestors were dispossessed of their jagir. However, the Sikh rulers used to give a certain portion of the revenue of Karna principality to Sher Khan's descendants. See Hasan Shah, op. cit. p. 442; Mohammad Assad-ullah Qureshi, op. cit. pp. 39--41.

41. Ibid., p. 41.

42. Lawrence, op. cit. p. 285.

43. Ibid.,

44. Moulvi Anwar Shah, Guldasta-i-Anwari, p. 10.

It is important to note that the most obvious impact of his ideology was that Anwar Shah Shopiani became his devout follower⁴⁵. The latter had already raised his voice against the prevailing customs like grave-worship, saint worship and supplication at the tombs of graves⁴⁶.

Moulvi Anwar Shah was very severe in his criticism of the worshiping of tombs and graves. He denounced the unislamic practices observed by the people at graves and shrines in vehement terms⁴⁷. Infact, he became the greatest exponent of tauhid⁴⁸.

It is important to note that the Ahl-i-Hadith did not have strong hold in Srinagar except in the locality of Narwars⁴⁹, where Sabzar Shah carried on his activities. Like Anwar Shah he also made people conscious about tauhid⁵⁰, but he too, was declared a foe of saints and an apostate from Islam⁵¹. Not only

45. Moulvi Anwar Shah, Guldasta-i-Anwari, p. 10.

46. Moulvi Anwar Shah Diwan-i-Anwari, pp. 12--17.

47. Moulvi Anwar Shah Guldasta-i-Anwari, p. 10.

48. *Ibid.*,

49. Hasan Shah, op. cit. p. 442; Mohammed Ishaq Khan, op. cit., p. 107.

50. M. A. Qureshi, op. cit. p. 51.

51. *Ibid.*,

this, he was also declared a Sayyid Makkar.⁵² He was a petty pedlar. As a pedlar he would also enter into religious discourses with the customers and make them conscious about tauhid.⁵³ Being an exponent of pristine Islam, there is an interesting story about his religious life. On 9th Zilhaz there used to be a Qhawa party at the residence of Mir Hasan Shah Khanyari in which Mir Waiz Rasul Shah was also invited. "Once with other followers Mir Waiz Rasul Shah was accompanied by Sabzar Shah. When Qhawa had to be served to Sabzar Shah, he did not accept to take it. Mir Hasan Shah Khanyari told Rasul Shah "how your followers have become infidels," when the cause of his disapproval was asked to Sabzar Shah he was reported to have said that I had heard the Ahadith from Mir Waiz Yehya which reveal that "those who keep fast on 9th Zilhaz, the previous sins would be vanished".... I too have kept fast today." This was not his rejection to Qhawa but to this newly created custom.⁵⁴

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52. The term is self explanatory meaning thereby that he was a petty pedlar who used to go from home to home in order to sell his bangles, surma, and other items of ornaments. He lived at Makkar Mohalia near Narwara in Srinagar. That is why like the other residents of his locality he was called Sayyid Makkar. Based on an interview with Assad-Ullah Khan, Resident of Zaldaagar.

53. Muslim February 2, 1944, p. 11.

54. Mir Waiz Ahmad Ullah, Ahl-i-Hadith Kai Nisbat, pp. 7--8.

After the expulsion of Husain Shah from Srinagar, it was Sabzar Shah who played a prominent role in propagating the Ahl-i-Hadith tenets in Srinagar⁵⁵. But he had to face strong opposition from the Mullahs and Muftis of Srinagar.⁵⁶ It was at their instance that people resorted to social boycott against the Ahl-i-Hadith.⁵⁷ Even violence against the Ahl-i-Hadith was justified by the Mullahs.⁵⁸ Fatwas were issued that the dead -- bodies of the Ahl-i-Hadith should not be buried in the Muslim graveyards⁵⁹, and that no Muslim should enter into matrimonial alliance, with them⁶⁰. Not only this, they were even not allowed to enter the mosques.

55. Hasan Shah, op. cit. p. 442.

56. Sona-ullah Amritsari, Ahl-i-Hadith, March 2, 1922, p. 8.

57. Ibid.,

58. Muslim 2 March, 1944, pp. 5--6.

59. Muslim 5 April, 1961, p. 2.

60. Ibid., The majority of the Kashmiri Muslims were and are the followers of Abu Hanifa. Since the Ahl-i-Hadith did not adhere to this school of thought, this explains why the common Muslims in Kashmir began to regard them as the enemies of Abu Hanifa. See Moulvi Mohammad Sadat, Halat-i-Amir-i-Kabir, p. 22.

After the death of Husain Shah, it was actually Anwar Shah who left no stone unturned in propagating the tenents of his religious guide. Since he was not allowed to enter mosques, he used to offer prayers and recite khutba secretly in certain homes, especially in Abdul Aziz Wani's house at Urdu Bazar in Srinagar (which was then known as Gulwanis house)⁶¹. It is interesting to note that in the absence of pulfit (number), Anwar Shah would sit on the mortar⁶².

The activities of Moulvi Anwar Shah were not looked with favour by the people and their religious leaders who now tried to damage his reputation⁶³. He was described as a man of low origin. Even the attitude adopted by the Government towards the movement was far from being justified⁶⁴.

Moulvi Anwar Shah visited various places in the Valley of Kashmir. He went to Budarwah and Ladakh for propagating the Ahl-i-Hadith tenets.⁶⁵ It was on his way to Ladakh that he met Haji Mohammad Shahdad, the prominent shawl trader of Kashmir, who afterwards became his follower⁶⁶. It should,

61. Mubaraki, Tauhid, 1937, p. 9.

62. Muslim, August 11, 1945, p. 4.

63. Mohammad Ayub Batab, Nirposh, pp. 13--14.

64. See Ahl-i-Hadith File dated 1928, J&K Repository Section, Srinagar Archives.

65. Moulvi Anwar Shah, Talim-i-Sunnat, pp. 5--6.

66. Muslim, March 30, 1946, p. 11.

however, be borne in mind that the Ahl-i-Hadith movement did not register any progress in Ladakh owing to the opposition of Ladakhi Muslims. In fact the opposition to the Ahl-i-Hadith was so strong that Anwar Shah was forced to seek the custody of the police.⁶⁷

Although Anwar Shah's arrest caused some set-back to the movement, after his release the movement once again gained momentum since he continued his trade against the shrines. In due course of time he laid the foundation of the Zaldagar Ahl-i-Hadith mosque⁶⁸. He delivered a series of lectures which were purely based on tauhid⁶⁹, and which even impressed Mir Waiz Ahmad-ullah of Jama Mosque⁷⁰. But the followers

67. Moulana Anwar Shah, Guldasta-i-Anwari, p. 17.

68. It was the first mosque of Ahl-i-Hadith in the Valley, which for a considerable time remained a centre of Ahl-i-Hadith activities in Srinagar. It is said that Shah Mohammad who was attached to Maharaja's court, got permission from Maharaja for its construction.

69. Moulana Anwar Shah, Talim--i--Sunnat, Vol. I, p. 13.

70. Mir Waiz Ahmad-Ullah, Ahl--i--Hadith Kai Nisbat, p. 13.

of Mir Waiz of Khanqah Mosque (Shah-i-Hamadan) contemptuously denounced Ahl-i-Hadith as Kutas⁷¹ and Ahl-i-Hawa⁷².

With the passage of time the Ahl-i-Hadith were able to construct new mosques of their own in some parts of the city. Among these may be mentioned Gagar Mosque at Zaina-Kadal, Jama Bazar Mosque at Bohri Kadal, Sayyid Hisari Mosque Nowhatta and Gazi Mosque at Karfali Mohalla in Srinagar.

Moulvi Ghulam Nabi Mubaraki's association with the movement from 1920 onwards proved to be of greater significance. He knew Persian, Urdu and Kashmiri and was also a prolific writer. He became the Imam of Jama Mosque soon after the demise of its Imam⁷³. He was able to attract considerable number of people on account of his vast learning and oratory. Besides, he wrote against the Shias, Ahmadiyas, Arya Samajists and Christian missionaries.⁷⁴

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71. The Sunnis Musalmans of Srinagar were completely under the control of two chief Mullahs viz., Mir Waiz of Jama Mosque and Mir Waiz of Hamadani Mosque. The people who followed Imam of Jama Mosque were called Kutas by those who followed Imam of Hamadani Mosque. The latter were called Chikas by Kutas. Since a good number of the Ahl-i-Hadith originally were the followers of Imam of Jama Mosque, they now came to be known as Kutas.
72. The Ahl-i-Hadith were called Ahl-i-Hawa by the Hanafis because the latter thought that the former interpreted the Quran and Hadith in what ever manner they liked to do.
73. Moulvi Ghulam Nabi Mubaraki, Moezat-ul-Fatih, pp. 5--7.
74. Mubaraki, Faisalah Asmain, 1932, pp. 3--6.

The Mullahs and Muftis of Kashmir, however, could not give up their old claims of calling Ahl-i-Hadith as "Wahabis"⁷⁵. Special orders were issued by the British India that such movements should not, in any way, spread and that the state Governments should keep strict vigilance⁷⁶ over the activities of the Ahl-i-Hadith.

The Christian missionaries who had already entered Kashmir tried to win country for the Christ. The leaders of the Ahl-i-Hadith movement, especially Mubaraki, wrote extensively against the missionary activities and considered their claims against Islam as fabrication⁷⁷ and highly objectionable. The Christian Missionaries tried to disturb criminal atmosphere in the Valley by emphasizing the militant character of Islam. For them, Islam simply meant a religion which stood for an all-out war against the non-muslims.⁷⁸ Moulvi Mubaraki criticised the missionaries through his speeches and writings. Besides, Arya Samajists also came under his criticism.⁷⁹

75. Moulvi Anwar Shah Basharat-ul-Mumineen, pp. 10--12.

76. Muslim, 2 April, 1360 A.H., p. 18.

77. Mubaraki, Moezat-ul-Fatih, p. 7.

78. Muslim Jameed-ul-Awal, 1360 A.H., p. 6.

79. Mubaraki, Moezat-ul-Fatih, p. 7.

In the absence of any organization, the Ahl-i-Hadith had to face many difficulties. Furthermore, the strong opposition of the Mullahs created a number of problems for them. Thus in the twenties of this century was founded Anjuman-i-Ahl-i-Hadith⁸⁰, whose founding members were Haji Mohammad Shahdad, Sheikh Mohammad Jamvi, Dr. Ramezan Ali, Abdul Aziz Chikken, Ghulam Shah Waqeeb, Ghulam Nabi Mubaraki, while Haji Mohammad Shahdad was made the first President of the Anjuman, Abdul Aziz Chikan became its Secretary⁸¹. It is true that the influence of the Anjuman was limited to a few families in Kashmir, yet by attacking the social evils, while like a Canker, were eating into the vitals of the Muslim society, the Anjuman played an important role in reforming the Muslim Society.⁸²

As has already been pointed out that the leaders of Anjuman had come into close contact with the Ahl-i-Hadith

80. The Census of 1921 (Part 1, p. 64) points to the existence of the Anjuman in Srinagar even before 1920. Mohammad Ishaq Khan on the basis of his conversation with Moulvi Mubaraki mentions in his work(History of Srinagar, p. 107 F.N.) that Anjuman was founded in about 1925. But official records of the organizations point out that Anjuman-i-Ahal-i-Hadith came into being in 1923.
81. General Report, Jamiyat-i-Ahal-i-Hadith, Jammu Wa Kashmir, 1958, p. 5. It was probably on account of the influence of the Anjuman-i-Ahl-i-Hadith that certain other Anjumans began to emerge in Muslim Society. In 1932, Anjuman-i-Fabliq-ul-Islam came into existence with the main aim of creating consciousness among Muslims. Its first President was Fir Sayyid Maqbool Shah Gilani and General Secretary Fir Mohammad Yehya. See Sofi Ghulam Mohi-ud-Din, Kashmir Main Samaj-i-Aur Saqqaafati Tabdiliyan, p. 3.
82. Mohammad Ishaq Khan, History of Srinagar, p. 80, also Perspectives on Kashmir, p. 140.

leaders of Punjab like Sone-ullah Amritsari and Ibrahim Saikoti⁸³. Besides them many other Ahl-i-Hadith leaders of Punjab and Delhi came to Kashmir frequently and financially assisted the movement⁸⁴. Even the prominent leaders of Ahl-i-Hadith like Moulana Ghulam Nabi Mubaraki, Abdul Kabir Deva and Shems-ud-Din⁸⁵ were in receipt of monthly salary from Ahl-i-Hadith conference. The main object of this organization was to propagate the Ahl-i-Hadith tenets in Kashmir. Mohammed Ishaq Khan has rightly pointed out that "the aim of the north Indian inspired organization was to purge contemporary Islam of ceremonies and beliefs which made it ridiculous in the eyes of the western rationalism, in particular the extravagant ceremonies associated with funerals. But, not often, the leaders of the Anjuman held custodians of the shrines responsible for much of the ills of the Muslim society. The fact that the Mullahs had sunk to the most contemptible depths of hypocrisy, greed and degeneration is shown by their hold on the masses through shrines which had been turned into an important exploiting agencies. Instead of exercising a moral influence on the people, the Mullahs had contributed a great deal to the superstitions, ignorance and poverty of their credulous believers".

83. Ahl-i-Hadith, 11 Jan., 1929, p. 5.

84. General Report Ahl-i-Hadith Conference 1334, p. 142. See also Ahl-i-Hadith Conference Ki Salaana Roodaad, 1943, p. 61

85. Ahl-i-Hadith Conference Ki Salaana Roodaad, p. 142.

86. Mohammad Ishaq Khan, op. cit. p. 40.

The establishment of the Anjuman-Ahl-i-Hadith was not liked by the Mullahs and Muftis of Srinagar. They issued a Fatwa against the organization "debarring its members from attending the mosques".⁸⁷ In the wake of these developments a pamphlet was issued by Qayammuddin supported by other Muftis of Kashmir that Ahl-i-Hadith should not be allowed to perform their prayers with the rest of the Sunni Musalamans of Kashmir.⁸⁸ It was for this reason that the Ahl-i-Hadith were driven out of the Aali Masjid on the day of Id-ul-Zuha.⁸⁹ Their presence in the mosque on such an occasion was not liked by the Hanafis and they alleged that the Ahl-i-Hadith had deliberately come to create confusion.⁹⁰ Some of the Ahl-i-Hadith were imprisoned and ruthlessly beaten by the police. The Ahl-i-Hadith now filed a case against the decision of the Mullahs and Muftis of Kashmir. The Mir Waiz of Jama Mosque remained neutral.⁹¹

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87. Mohammad Ishaq Khan, op. cit. p. 108.

88. Mufti Qayammuddin, 1923, Brocas Press, Mazhab-i-Ahl-i-Hadith, p. 11.

89. See Ahl-i-Hadith File, Repository Section J&K High Court, Srinagar, 1926.

90. Mohammad Shahdad Fatiwah Ahl-i-Hadith, p. 3.

91. Ghulam Hasan Khan in his work Freedom Movement in Kashmir, (p. 70), wrongly mentions that case was filed against Mir Waiz of Jama Mosque. There is hardly any evidence to substantiate this statement. But on the other hand, there are number of references which show that the case was filed against Qayammuddin and other Mullahs. See Ahl-i-Hadith, File 1926, Repository Section J&K, High Court, Srinagar.

The names of both plaintiffs and respondents are given below:-

<u>Plaintiffs</u>	<u>Respondents</u>
1. Abdul Aziz Chikan S/O Abdul Samad R/O Naalbandpora	1. Moulvi Qawamuddin S/O Sharif-ud-Din
2. Mohammad Haji S/O Abdul Rehman R/O Kalal Dawal	2. Sharif-ud-Din S/O Aziz-ud-Din
3. Mohammad Ramazan S/O Mohammad Azim R/O Bulbul Lanker	3. Moulvi Amann-ullah S/O Noor-ud-Din
	4. Mohammad Yusuf S/O Sadr-ud-Din, R/O Wazapora
	5. Zia-ud-Din S/O Badr-ud-Din
	6. Mohi-ud-Din Shah S/O Ahad Shah R/O Fateh Kadal
	7. Ghulam Mohi-ud-Din R/O Jamia Mosque
	8. Sadr-ud-Din R/O Jamia Mosque
	9. Noor-ud-Din R/O Jamia Mosque
	10. Hasan Shah Kawoose S/O Habib-Shah R/O Ranga Hamam Nowhatta
	11. Abdullah Mahajan S/O Bahar Shah R/O Rangar Mohalla Nowhatta
	12. Naba Joo S/O Hidu Joo R/O Paandaan
	13. Maama Mattoo S/O Habib Mattoo R/O Kalamdan Pora

14. Ahad Shah
S/O Qaari Mahada Shah
R/O Malchi Mir Near Aali-Kadal.
15. Maama Shah
S/O Qamr-ud-Din
R/O Surnia Mohalla Kawadara
16. Waiz Ahmad
S/O Khalil
R/O Malchi Mir
17. Mahada Shah
S/O Shams-ud-Din

The plaintiffs case was mainly based on the following grounds:-

1. That they should be allowed to offer prayers in the Idgah Mosque with the rest of the Sunni Musalmans.
2. That they should be allowed to say Amin loudly and the Hanafis should not object to their act of Rafi-Yadin.⁹²

Mohammad Shahded in order to facilitate the cause of Ahl-i-Hadith in the court of law, sent a telegram to Sona-Ullah Amritsari.⁹³ The latter responded to the telegram and reached Srinagar to advocate the Ahl-i-Hadith case. In this connection Amritsari had earlier sent a telegram to the Governor of Kashmir⁹⁴, the gist of which is given hereunder:-

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92. Ghulam Nabi Mubaraki, Faisalah-i-Ahl-i-Hadith, pp. 4--5.
93. A letter to Sonaullah Amritsari, Editor Ahl-i-Hadith dated 26 March, 1926.
94. A telegram to Governor Jammu and Kashmir dated 30 Sept., 1921.

"The Ahl-i-Hadith conference bring it to your notice that the Ahl-i-Hadith were allowed to recite Namaz in the Hanafiya Mosques as per the decisions heard in favour of Ahl-i-Hadith by the Meerat and Calcutta High Courts and of the Privy Council⁹⁵... Further, we hope your Excellency will help the Ahl-i-Hadith of Kashmir". The statements given by Sona-ullah Amritsari and Ibrahim Saikoti are preserved in the Repository of J&K High Court Srinagar⁹⁶. Among the Ahl-i-Hadith leaders of Kashmir, the statements of Moulana Anwar Shah Shopiani and Hasan Shah (brother of Mir Waiz Yusuf Shah) popularly known as Lessa Sahib, are also preserved in J&K High Court Srinagar⁹⁷.

Moulana Abdullah (a follower of Ahmadiya) who was a Vakil of the Ahl-i-Hadith, had ultimately to give up his advocacy as he was declared an apostate from Islam by Assad-Ullah (a Vakil of Hanafia)⁹⁸. This shows how strong was the popular sentiment against the Ahl-i-Hadith.

95. Sona-ullah Amritsari Fatuhat-i-Ahl-i-Hadith, pp. 10--30.

96. See Ahl-i-Hadith File Repository Section, J & K High Court, Srinagar, p. 21.

97. Ibid., p. 24.

98. Ibid., p. 48.

After the prolonged discussions the court gave its verdict in favour of the Ahl-i-Hadith⁹⁹. The court decided that the Ahl-i-Hadith should not be debarred from offering prayers in the Mosques of the Hanafis¹⁰⁰. They were also allowed to offer prayers according to their own ~~be~~ reliefs¹⁰¹.

The leaders of the Ahl-i-Hadith movement were now able to preach courageously against the Pirs and the shrines¹⁰². The Zaldagar Mosque became a stronghold of the Ahl-i-Hadith under Moulvi Anwar Shah, who was dauntless in his criticism against Pirs and superstitious practices of their followers¹⁰³. His open criticism against Pirs brought him into conflict with a large number of Muslims and a lot of propaganda was carried on against him¹⁰⁴. He was also denounced as Kufi¹⁰⁵ Najdi and some other sad names were given to him¹⁰⁶.

99. Mohammad Shahdad Fatih-i-Ahl-i-Hadith, pp. 23--24.
100. Mubaraki, Faisalah-i-Ahl-i-Hadith, pp. 5--6.
101. Ibid.,
102. Mohd Ishaq Khan, History of Srinagar, p. 108.
103. Ibid.,
104. Ibid.,
105. Moulvi Anwar Shah Basharat-ul-Mumineen, pp. 6, 10.
106. Ibid.,

But the Ahl-i-Hadith movement continued to make progress in spite of the opposition of the Mullahs. The movement owed its success mainly to the efforts of Ghulam Nabi Mubaraki who organized it on a sound footing¹⁰⁷. He issued a paper entitled Tehid in 1936 which was the first paper of the Ahl-i-Hadith in Kashmir. In 1940, the Anjuman-i-Ahl-i-Hadith brought out another paper which was also edited for a quite long time by Ghulam Nabi Mubaraki¹⁰⁸. The paper dealt mostly with the religious issues but occasionally it focussed on social and political problems¹⁰⁹. For example, the cause of women's education was advocated¹¹⁰. The leaders of the movement were criticized¹¹¹ for creating discord and dissensions among the Muslim community for their selfish ends¹¹². There was a separate column in the paper against the religious thought

107. Ghulam Nabi Mubaraki, Moezat-ul-Fatih, p. 7.

108. The files of the first few years of this paper have been consulted at Haji Abdullah Library, Calcutta.

109. Mohammad Ishaq Khan, op. cit. p. 185.

110. Ibid., Muslim Jameed-ul-Awal, 1359 H., p. 15; April, 16, 1942.

111. Ibid.,

112. Mohammad Ishaq Khan, Perspectives on Kashmir, p. 139.

and the claims of Mirza Ghulam Ahmad (1835-1908 A.D.)¹¹³. It was mainly owing to the forceful writings of Mubaraki that Anjuman-i-Ahmadiya did not make any headway in Kashmir.

We should not lose sight of the fact that when Ahl-i-Hadith tenets began to gain ground in the Valley due to the ceaseless activity of Mubaraki, it was not liked by the Mullahs of Kashmir. As a result, his services as a teacher in the Islamia School were terminated by Anjuman-i-Nusrat-ul-Islam.¹¹⁴ It may be noted that the latter organization was the stronghold of the Mullahs.

The death of Anwar Shah and Moulvi Anwar Shah in the year 1940 was the greatest blow to the movement.¹¹⁵ Moulvi Abdul Gani Shopiani was declared the rightful heir to the mosque of Zaldagar after his father's death. He had already studied at Punjab from the eminent Ahl-i-Hadith leaders viz Ubaidullah Siolkoti and Abdul Minan Wazirabadi¹¹⁶. Like his father he made

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113. See Muslim 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947.

114. Muslim, Muharram, 1360 H., pp. 18--20.

115. Muslim Jameed-ul-Awal, 1360 H., p. 4.

116. Mohammad Abdullah Taari, Intiqal-i-Purmalaal, pp. 17--18.

shrines responsible for the ills which had crept into the Muslim society, and criticised the Taglid-i-Shakhsia¹¹⁷ which, according to him was not permitted by Shariat¹¹⁸. He quoted shariat in support of his argument that Taglid-i-Shakhsia was bound to lower the dignity of man and as such led to his servitude¹¹⁹.

Moulana Abdul Gani visited a number of places with the intention of propagating the ideas of his father¹²⁰.

The role played by Abdul Kabir Deva in the propagation of the Ahl-i-Hadith doctrines was of no less significance. It was because of his earnest efforts that the movement spread in many villages of the Anantnag District¹²¹. But in 1940, a conflict took place between the Ahl-i-Hadith and the Hanafis owing to a difference of opinion on some minor points. The Mosque of Islamabad was snatched away from the Ahl-i-Hadith after the court had given its decision in favour of Ahl-Hadith¹²². Afterwards, the Ahl-i-Hadith constructed a separate mosque for themselves¹²³.

117. Moulvi Abdul Gani Ratbul Jani, p. 65.

118. Ibid.,

119. Abdul Gani Shopiani, Ratbul Jani, p. 65

120. Ibid.,

121. Muslim Nov., 16, 1946, pp. 9--11.

122. Ahl-i-Hadith File J&K Archives Srinagar NO: 14, Dated nil.

123. Ibid.,

The Ahl-i-Hadith movement would have registered good progress during the period under review, but for the internal differences which arose due to the differences over certain issues among the leaders of the movement themselves. Thus in 1940, the Ahl-i-Hadith formed two separate groups viz., Bazam-i-Tauhid, Anjuman-i-Ahl-i-Hadith¹²⁴ and Anjuman-i-Guruhani-i-Ahl-i-Hadith Zaldagar¹²⁵. While Moulana Mubaraki became the first President of Bazam-i-Tauhid, Anwar Shah became the first President of Anjuman-i-Guruhani-i-Ahl-i-Hadith Zaldagar. While Moulana Mubaraki became the first President of Bazam-i-Tauhid, Anwar Shah became the first President of Anjuman-i-Guruhani-i-Ahl-i-Hadith Zaldagar. These two organizations have always been at daggers drawn with each other. It is important to note here that while the Anjuman-i-Guruhani-i-Ahl-i-Hadith kept its individuality, the Bazam-i-Tauhid had to make some compromises in view of the local conditions¹²⁶. There were certain typical issues which had weakened the solidarity of the movement. Moulana Anwar Shah raised a new issue of Qabu'l Az-Zawal¹²⁷ when he began to preach that Friday prayers should also

124. Muslim Jameed-ul-Saani, 1359 H., p. 2. Also 2 May, 1943, p. 7.

125. It is interesting to mention that the followers of Anjuman-i-Guruhani-i-Ahl-i-Hadith were (and are still) dubbed as Zaldagiris for their style of prayer. See Abdul Gani Chihal-i-Hadith, 1389 H., p. 6. Anwarshah finished his Friday prayers up to 12 noon. He continued this practice till his death.

126. Muslim Ziqad, 1359, p. 13.

127. This issue of Qabu'l Zawal was probably raised for the first time in the history of Islam in Kashmir.

be offered between 11 a.m. and 12 noon. But Moulvi Ghulam Nabi Mubaraki challenged the assertion of Moulvi Anwar Shah. This schism in the Ahl-i-Hadith forced them to seek the help of the famous the Ahl-i-Hadith leaders of India. Moulana Sona-ullah Amritsari and Moulana Abdul Minan Wazirabadi supported the claims of Moulvi Mubaraki¹²⁹. But inspite of this, Moulvi Anwar Shah continued to emphasise his point¹³⁰. These developments created factions in the Ahl-i-Hadith undermined the strength of the movement. Thus Moulvi Anwar Shah did not ~~even~~ spare even Moulvi Ghulam Nabi Mubaraki when the question of addressing Muslims like Ghulam Nabi, Ghulam Rasul, Ghulam Mohammad came up for discussions¹³¹. Moulvi Mubaraki did not accept the claims of Moulvi Anwar Shah that it was unislamic to address a Muslim as "Ghulam Nabi," "Chulam Rasul", or "Ghulam Mohammad"¹³². He issued a tract entitled "Chulam Nabi" in support of his argument. All this gave a serious blow to the cause of the Ahl-i-Hadith movement in Kashmir.

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128. It is interesting to note that this issue came to the forefront when Mir Waiz Ahmad-Ullah of Jamia Mosque died in 1940. Moulvi Anwar Shah had a great regard for this family and his followers were also keen to attend the ceremony of the deceased. Thus Anwar Shah finished his Friday prayers upto 12 noon. He continued this practice till his death.

129. Ahl-i-Hadith 17, Rabi-ul-Awal, 1351 A., p. 7.

130. Moulvi Ghulam Nabi Mubaraki, Tahqeeqat-i-Waqat-i-Jumma, pp. 3--4; See also Abdul Gani Shopiani, Tasdeek-i-Waqat-i-Jumma, pp. 2--3.

131. Moulvi Anwar Shah, Halima, p. 37.

132. Moulvi Ghulam Nabi Mubaraki, Ghulam Nabi Na'am Ja'aiz Hain, pp. 3--5.

It would not be out of place to mention here that such issues had already been raised in India and abroad and caught the attention of prominent Moulvis in the discussions. Mohammad Ibn Abdul Wahab described the practice calling such names as Shirk.¹³³ Shah Wali-ullah, too, in his work Hujjat-Ullah-Al-Baligha seems to have been against such names¹³⁴. Moulvi Ismail Shahid also described names like "Ghulam Nabi",¹³⁵ "Ghulam Rasul", etc., as unislamic.

Besides the internal conflicts, the Ahl-i-Hadith strongly condemned such Muslims as did not follow them on certain religious issues like Rafi-Yadain, Amin-i-Biljahar and Khalfa'l Imam.¹³⁶ Some Ahl-i-Hadith leaders even went to the extent of describing the shrines as temples¹³⁷. This too, contributed to the weakness of the movement. Moreover, the Ahl-i-Hadith were always eager to prove that they alone were the only good Muslims in the Valley, whereas other Muslims were

133. Mohammad Ibn Abdul Wahab, Kitab-ul-Tauhid, p. 147.

134. Quoted by Moulana Dawood Ghaznavi, Tauhid Kai Hain, p. 67.

135. Shah Ismail, Taghiyat-ul-Iman, p. 5.

136. Ghulam Nabi Mubaraki, Zinat-ul-Salawat, pp. 13--15.

137. Moulvi Nur-ud-Din, Masjidoo Main Shorged Kyoon, p. 30.

described by them as Mushriks¹³⁸. All this generated a new sense of awareness among various Muslim organizations which were (and still are) actively engaged in countering the propaganda of the Ahl-i-Hadith against the Ahl-i-Sunnat Wa Jamaat.

138. Pir Mohammad Maqbool, Ahl-i-Hadith Kai Hain, p. 12, 1938.



C O N C L U S I O N:

CONCLUSION:

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The dominant feature of the Ahl-i-Hadith movement throughout the period under review was its emphasis on the two sources of law i.e. Quran and Hadith. The leaders of the Ahl-i-Hadith urged the people to make free use of reason and free interpretations of the Holy Book. They accepted Siha-Sitta as authentic and rejected the subsequent interpretations of the four madhabs. As already pointed out they rejected the four schools of thought which brought them into conflict with the ¹ Sunni Muslims in general and Hanafis in particular.

The Quran and Hadith were given centrality by the Ahl-i-Hadith Ulama and their followers no more depended upon the custodians of the shrines as their masters in religious matters. They established a number of madrasas where children were taught against Fir-Parasti, tomb-worship and other customs not sanctioned by orthodox Islam. Besides, the propaganda of the Ahl-i-Hadith leaders against the heads of the shrines undermined to a certain extent their significance in the eyes of the people.

1. Nawab Sidiq Hasan, Masalic-i-Istiwa, 1291, Lahore, p. 8., Khulasat-ul-Mutaqid, p. 4., Nazir Husain, Munazira-Masooda-Wa-Sayyid-Fi Babul-Itbai-Taqlid, 1281, Delhi, pp. 2-5.

It must be pointed out that the Sunnis had the greatest belief in saints and shrines and in the efficacy of pilgrimage to graves and holy places.² The Ahl-i-Hadith movement from the very beginning raised its voice against such practices and described these as polytheistic and similar to those as observed by the Hindus.³ The private papers of Ahl-i-Hadith like Ishatu-Sunna and Ahl-i-Hadith occasionally dealt with such issues. Nazir Husain found it essential to make his people conscious of the futility of these superstitious practices.

For the Ahl-i-Hadith only the era of the Prophet and that of his first four Khalifas was a golden period in Islamic history when religious matters and other issues were settled strictly in accordance with the tenets of the Quran and Hadith. But according to them the pristine glory of Islam was lost during the course of its history when through centuries innovations (bida) were incorporated into the socio-religious life of the Muslims. It was against these innovations that they raised their voice to restore the pristine spirit of Islam.

2. Census of India, 19 Vol. XIV, North-West Frontier Provinces, pp. 89--90.

3. Ibid.,

The Ahl-i-Hadith provided intellectual leadership to the Muslims by emphasizing the concept of tauhid which certainly generated a new sense of awareness among the people.⁴ Not only did they provoke to a section of Muslims under the Barelwi Ulama to launch a movement against their activities, but they also produced chain reaction from the Ahl-i-Quran. In the process the strength of the latter was undermined. One important conclusion which emerges from the Ahl-i-Hadith's opposition to the modern movement launched by Sir Sayyid Ahmad Khan was that the cause of modern education received a set-back among the Indian Muslims.

The Ahl-i-Hadith emerged as an elite group in India. This is borne out by the fact that many scholars of this group continued to write in the learned languages of Persian and Arabic rather than in Urdu. Nawab Sidiq Hasan wrote extensively on various subjects of Islamic discipline like tafsir, Hadith, fiqh, literature, munazira, tasewuf and some on Akhlaq or general morals. The use of these languages virtually made its audience abroad. A hoast of the works of Nawab found its way in Egypt and other parts of Middle East.⁵

4. Nazir Husain, Mijarul Haq, pp. 39--42.

5. Ilmu'l Akb'ar, 1st Feb., 1886.

The Ahl-i-Hadith Ulama undermined the position of the Muftis by breaking their monopoly in the matter of issuing fatwas. Previously fatwas on various Islamic issues were given by the Muftis alone and such were binding on the Muslims of India. Now the Ahl-i-Hadith Ulama too began to issue fatwas on various issues. Among the Ahl-i-Hadith Ulama Nazir Husain's Fatwa-i-Nazirya is a celebrated work from scholarly point of view. The importance of this work is evidenced by the fact that it forms part of the curriculum at the Master's level in Dar-ul-Salafiya Banaras.

An important feature of the Ahl-i-Hadith Movement was that it generated a heated debate among various sections of the Muslim society, concerning many social and religious issues. Although sometimes the contending parties used even abusive language against one another,⁶ the main outcome of the discussions was the promotion of the cause of Urdu language through the publication of various books and newspapers. The establishment of the printing presses, viz., Mufid-i-Am⁷ at Agra, Sanai⁸ at Amritsar and Mujtabia

6. Abdul Hakim Khan, Al-Hazrat-Barelwi-Ka-Fiqhi-Maqam, p. 38.

7. It was founded by Nawab Sidiq Hasan. Almost all the works of Nawab were printed at this Press.

8. It was founded by Sona-Ullah Amritsari. His works were also printed at this press.

at Lahore, by the Ahl-i-Hadith was an important step in this direction. The important result of these developments was that some prominent Ulama with their roots in the Deoband movement joined the Ahl-i-Hadith and spared no efforts in promoting its cause. Among these must be mentioned Sona-Ullah Amritsari, Mohammed Ibrahim Arwi and Shams-ul-Haq Dehanwi-Azimabadi.

It will not be out of place to mention here that the Urdu translation of the Quran by Sona-Ullah with commentary is read with avidity by a considerable number of Indian Muslims in the sub-continent.

Another important result of the Ahl-i-Hadith movement was that the significance of some elaborate social ceremonies involving huge expenditures gradually began to diminish in certain literate families. Thus, for example, the practice of holding maulud gatherings did not find favour with the Ahl-i-Hadith.⁹ What is of significance to note is that the social evil like dowry almost disappeared in certain families under the influence of the Ahl-i-Hadith. The main emphasis of the Ahl-i-Hadith was on following the Sunnah of the Prophet particularly in matters pertaining to social life. Nawab Sidiq Hasan, for example, accepted modest dowry when he was married to the daughter of Mudrul Maham (Prime Minister) of Bhopal.¹⁰ The widow remarriage was also greatly

9. Mehr-i-Nimruz (Bijnore), May, 15, 1881.

10. Nawab Sidiq Hasan, Ibqayul-Minan-Wa-Baqayul Mehn, pp. 38--41.. Abjadul Ulum, 1296, A. H., Bhopal, Vol. III, pp. 937--941.

encouraged by Ahl-i-Hadith leaders. Sidiq Hasan Khan, in particular, made people conscious about the social significance ¹¹ of widow remarriage in the light of Shariat.

We have already seen that the Ahl-i-Hadith movement brought to the forefront a number of religious leaders who did not feel shy of even criticising the policies of the British Government. Sona-Ullah's role in generating a good deal of political consciousness among Kashmiri Muslims has not yet received the attention of the scholars. As a matter of fact, long before the emergence of Sheikh Abdullah on the political horizon of Kashmir, Sona-Ullah was moved by the deplorable condition of his co-religionists. He toured different parts of the Valley in the twenties of this century in order to make Kashmiris conscious of their political rights. His private paper, the Ahl-i-Hadith, became the mouth piece of Kashmiri Muslims in the twenties and thirties of the present century¹². In this paper due coverage was given to the pitiable conditions of the Kashmiri Muslims groaning under the rigours of Dogra rule.

11. It should be noted that the practice of widow remarriage prevailed throughout the Muslim population of Arabia, Turkey, Persia, Turanica and Central Asia. But this practice was generally looked down upon by the Muslims of India.

12. Ahl-i-Hadith, 2 Nov., 1923, p. 12., 11 January, 1929, p. 5., 14 November, 1930, p. 15., 31 July, 1931., p. 15., December 1933, p. 15.

He even entered into official correspondence with the Maharaja of Kashmir. In a telegramme sent to the Maharaja he urged Shahi Masjid (Pathar Masjid) which had long been closed by the Sikh rulers be restored¹³. The 'Muslim Kashmiri Conference' which was held at Amritsar on October 20th, 1923, besides others was attended by Sona-Ullah Amritsari¹⁴. The main purpose of the Conference was to deliberate upon the issue of freedom for Kashmiris from the tyranny of their rulers.

The most important feature of the Ahl-i-Hadith movement was its emphasis on jihad. The Ahl-i-Hadith leaders wrote a number of works in which the concept and philosophy of jihad was discussed. Most people saw the Ahl-i-Hadith as the heirs of the jihad tradition after Sayyid Ahmad. They also joined them to fight the British in the frontier. Sidiq Hasan presented the classical view of jihad in his various works. But as against him Abu Sayyid Husain Batalwi opposed the application of jihad in the Indian environment¹⁵. However, inspite of

13. Ahl-i-Hadith, 26 January, 1923, p. 12.

14. Ahl-i-Hadith, 2 November, 1923, p. 12.

15. Husain Batalwi, Al-Iqtisad-Fi-Masayili-Jihad, 1876.

the conflicting views on the question of jihad among the Ahl-i-Hadith, they had no two opinions about the position of India as Dar-ul-Harb under the British rule. It was for this reason that the British looked at the activities of the Ahl-i-Hadith with suspicion.

In the final analysis, the Ahl-i-Hadith not only worked for the socio-religious solidarity of the Indian Muslim community, but it also paved the way for their active participation in the struggle against the British imperialist power.



APPENDICES

APPENDIX -- I:(Biographical Sketches) -- Abdullah Ghaznavi:

Abdullah Ghaznavi was the son of Mohammed Azam Ghaznavi, a renowned sufi of Afghanistan. Having settled at Amritsar, Abdullah Ghaznavi came in contact with the disciples of Sayyid Ahmed Barelwi and Ismail Shahid who usually visited Afghanistan in view of their missionary programme. Many Ahl-i-Hadith leaders of Punjab including Abu Sayyid Husein Batalwi, Hafiz Abdul Minan Wazirabadi Hafiz Mohammad Ibrahim Siyalkoti learnt Hadith from him. His progeny included fifteen daughters and twelve sons, many of whom continued their father's tradition of religious reform. He laid the foundation of madrasa-i-Tadrис at Amritsar and shortly after its set up he died in 1298 A.H.¹

1. Abdul Jabar Ghaznavi, Swan-i-Umri-Abdullah Ghaznavi, Amritsar.

Moulana Hafiz Abu Mohammad Ibrahim
Sahib Arwi (1264 -- 1320 A. H.)

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Born at Shahabad Mohammad Ibrahim belonged to the famous zamindar family of Arrah. Studied at Arrah from Moulvi Hakim Nasir Ali, Qazi Moulvi Mohammad Karim, Moulvi Nur-ul-Hasan Sahib and Moulana Ilahi Baksh Khan Sahib, he went to Deoband and then to Aligarh where he learnt from Lutuf-ul-Ullah and Moulana Sadat Husain Sahib Bihari. From Aligarh he went to Delhi where he received se�ed on Hadith from Moulana Nazir Husain Dehlawi.

Mohammad Ibrahim toured extensively to various states of India including Sindh, Punjab, Madras, Bombay, Bengal and Deccan in view of propagating Ahl-i-Hadith tenets in the sub-continent. For this purpose he set up madrasa-i-Arrah which was then considered to be the University of Ahl-i-Hadith in India. This madrasa held an annual convocation and generally shared the institutional features of the Deobandi school. He propagated the idea of reform in Arabic education among the Ahl-i-Hadith.

During Wahabi trials in 1860's he was put under detention for his anti-British activities. He went to Hijaz in 1900 A. D. After coming back to India, he died in 1320 A. H.¹

1. Ahl-i-Hadith, 24 October, 1919, p. 9.

Moulana Mohammad Bashir Sahaswani
(1259 -- 1346 A. H.)

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Moulana Mohammad Bashir's predecessors were respected at Sahaswan and earned name due to their literary attainments. He claimed to be the descendent of the Khilafa, Umar after thirty forth generations. His father Hakim Mohammad Badr-ud-Din achieved the title of Khan from the royal court of Oudh for his contribution to Ilm-i-Fib and other literary qualities.

Moulana Bashir was brought up in Hanafi ideology and thus received education from Sayyid Amir Hasan of Farangi Mahal (a famous centre of Hanafiya at Lucknow) and Hidayat Ullah Rampuri. Like other Ahl-i-Hadith Ulama he went to Delhi where he learnt from Moulana Nazir Husain Dehlawi. This visit brought about a change in him and he lateron joined the Ahl-i-Hadith. His reputation as a scholar of Hadith reached far and wide and he was brought to Bhopal by Nawab Sidiq Hasan who assigned him the work of supervising the madrasa and fixed a monthly salary for him. At times, he entered into debates with Hanafis and wrote various works against taqlid. However, his most important works were Al-Haq-ul-Sara-i-Fi-Asbat-i-Hayat-i-Messiah and Ziyat-ul-Imsan Man Darul-ul-Dehlan one in refutation of Mirza Ghulam Ahmad and the other against Hanafi alim Moulvi Abdul Hai Lucknowi.

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After the death of Nawab Sidiq Hasen, he moved to Delhi and served as teacher in various Ahl-i-Hadith madrases. He died on 29th Jamid-ul-Awal 1346 at Delhi and was buried at Sheedipure near Moulana Nazir Husain's grave.¹

1. Ahl-i-Hadith 21 March, 1919, pp. 7--8., See also Imam Khan Nawsherwi, Tarajim Ulama-i-Hadith-i-Hind, Vol. I, Delhi, 1938, pp. 250--252.

Abu Sayyid Moulvi Mohammed Husain Batalwi
(1256 -- 1338 A. H.)

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Born at Batala in Punjab, he received his early education from Abdullah Ghaznavi at Amritsar and then proceeded to Delhi where he studied logic, Usul-i-Hadith, grammar from from Moulana Nazir Husain Dehlawi. He was called Shams-ul-Ulama in Punjab and he won most of the munazires against Ahmadiyas.

It is worth mentioning that Hussain Batalwi first showered encomiums ~~on~~ on Mirza Ahmad when he read Barhan-i-Ahmedi and later on turned against him when the latter claimed to be a promised messiah. To counter the views of Mirza Ahmad, Husain Batalwi edited Ishatu--Sunna in 1876 which was the first Ahl-i-Hadith paper in India. For providing a separate entity to the Ahl-i-Hadith of India, he entered into official correspondence with Government of British India for a decade, and succeeded in deleting the term "Wahabi" from official correspondence and accepted Ahl-i-Hadith for his party. Ishatu--Sunna served the Ahl-i-Hadith cause for nearly half a century.¹

1. Safi-u-Rehman Azami, Qadiyaniyat Apnai Aeenay Main, Banaras, p. 247.

Gazi Sheikh Mohammad Machli Shahri
(1252 -- 1324 A. H.)

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Born at Machli Shahar, popularly known as Sheikh Mohammad, received his early education from his father, Moulvi Abdul Aziz. His ancestors were famous in Machli Shahar for their literary attainments, and are said to have served in the court of Aurangzeb. Moulvi Abdul Aziz achieved the title of Sadr-ul-Sadur the chief judge for his knowledge of Muslim law in his home town at Machli Shahar.

During his pilgrimage to Mecca Sheikh Mohammad came into contact with Sheikh Abdul Haq Banarsi and Shah Abdul Gani and learnt various Islamic subjects from them especially Fiqh, grammar and logic. Sheikh Mohammad was a proud of being a pupil of Sheikh Abdul Haq.

After returning to India, Sheikh passed civil justice examination at Calcutta and sought Government service in 1857 at Azamgarh from which he resigned soon. It was here that he was assigned the work of writing the history of Azamgarh by the Nawab of Azamgarh. The work became so popular that the British official Robert Reid translated it into English.

The death of Gazi-ul-Qazat at Bhopal in 1297 A. H. drove Sheikh Mohammad to Bhopal where he was honoured by Shahjahan Begum-- the then Nawab of Bhopal. When Nawab Sidiq Hasan was

demoted from his position, Shiekh Mohammad resigned and went back to Machli Shahar and made it a famous Ahl-i-Hadith centre in the earlier phase of its history.

The last phase of his life was his visit to European countries with the purpose of gaining marked by boundedings about western civilizations and literature. After coming back to India he died in 1324 A. H.¹

1. Abu Imam Khan Nowsherwi, op. cit., p. 374.

Gazi Bakshesh Ahmad Sahib (d.1304)

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Popularly known as Gazi, Bakshesh Ahmad for a long time held the post of Gazi at Azamgarh. He received his early education at home and then studied from Moulana Ali and Mufti Yusuf Sahib at Farangi Mahal at Lucknow. From there he went to Delhi and learnt logic at Siha-Sitta from Moulana Nazir Husain.

After the completion of his studies he went back to Azamgarh where he served as teacher in a Mission School and began to teach Persian and Arabic there. Among his pupils were Shibli Numani and Moulana Safhan Azamgarhi. He gave up government service and set up his madrasa at Azamgarh with his own expenses. During his adverse conditions at Azamgarh Sidiq Hasan Khan provided every financial aid to him in running the madrasa. He died in 1304 A. H.

Among Qazis works the most prominent was Qalbu'l Itminan compiled mainly in refutation of Itminan-ul-Qulub of Moulana Karamat Ali Sahib.¹

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1. Ahl-i-Hadith, 14th May, 1920, pp. 9--10.

Moulvi Bad-u-Zaman Sahib Lucknowi (d. 1304):

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Born at Lucknow Bad-u-Zaman belonged to an elite family of Lucknow, he received his early education from his father Mesih-i-Zaman. At a young age he went to Mecca for pilgrimage and studied there tafsir-i-jaleilian, Sihssitta, and Hideya.

After reaching India Bad-u-Zaman served at the court of Bhopal during Sidiq Hasan Khan's tenure. Shortly after he went to Sikandarabad, where he delivered sermons in Masjid-i-market. So great was the impact of his sermons on the people that they offered their allegiance to him and thereby became zealous supporters of the Ahl-i-Hadith. Nawab Salar Jang Awai fixed a monthly salary for Bad-u-Zaman which he did not accept on the ground that "it binds a person and deprives him of his free thought." He died in 1304 A. H.¹

1. Ahl-i-Hadith, 24th Sept., 1920, p. 9.

Alama Moulana Hafiz Abdul Aziz Rahimabadi
(1271 -- 1336 A. H.)

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Born in 1271 A. H. at Rahimabad in Darbanga, Abdul Aziz belonged to a zamindar family of Rahimabad. His father Sheikh Ahmad Ullah was a big landlord. Abdul Aziz received his early education at his home town from Asmat-Ullah and when he was 13 years old he memorized the Quran. During his stay in Delhi he shared the literary associations of Moulana Nazir Husain. He was called Imam-ul-Munazirin mainly for his deep knowledge of the Hadith, the proof of which he gave in a debate that held at Murshidabad in 1305 A. H. He set up madrasa-i-Ahmadiya Salafiya at Darbanga in 1306 A. H. which served as an important centre of the Mujahidin of India. He toured various parts of India to raise funds for Mujahidin and himself visited the frontier. He was one of the founding members of Ahl-i-Hadith Conference.

Abdul Aziz Rahimabadi was an erudite scholar. His famous work Husnu'l Bayan was compiled in refutation of Sirat-¹ ul-Numan of Shibli Numani. He died in 1336 A. H.

1. Moulana Abdul Hai, op. cit., p. 256., Mohammad Aziz Salafi, Hayat-ul-Muhadith Wa Aimala Benaras, p. 281., Ahl-i-Hadith, 24 October, 1919, p. 10.

Abdul Minan Wazirabadi (1267 -- 1334 A.H.)

Born in 1267 A. H. at Jhelum in Punjab, Abdul Minan received his early education from Burhan-ud-Din, Moulvi Kul Ahmed Chakwi and Sheikh Mazhar-ud-Din Nanotwas. He lost his eye-sight early in his childhood. But despite this, he travelled far and wide the quest of knowledge. He reached Bhopal and remained for sometime in the company of Nawab Sidiq Hasan. He then moved to Delhi where he learnt Siha-Sitta, Tafsir-i-Jaleain and Hidayat from Moulana Nazir Husain Dehlawi.

Abdul Minan was one of the active members of Ahl-i-Hadith. He was called Ustad-ul-Hadith of Punjab. He had a large number of pupil who served the cause of the Ahl-i-Hadith in Punjab and the frontier region.

The most important feature of Abdul Minan's life were his links with the Mujahidin Movement. He set up Nusrat-ul-Islam in 1873 and made it an important centre of the Mujahidin. Fazl Ilahi who played a prominent role in the Mujahidin campaign was actually inspired by Abdul Minan Wazirabadi. The latter died on 16th Ramzan 1334 A. H.¹

1. Ahl-i-Hadith, 25 August, 1916, 4th April, 1919, p. 7.

Abdul Jabar Ghaznavi (1268 -- 1333 A.H.)

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Born in 1268, Abdul Jabar received his early education from his father Abdullah Ghaznavi at Amritsar. After the death of his father he went to Delhi and studied from Moulana Nazir Husain Dehlawi for two decades.

Like his father, Abdul Jabar made Amritsar the centre of the Ahl-i-Hadith and set up madrasa-i-Taqwiyat-ul-Islam, which lent financial help to the Mujahidin in the frontier. There were many distinguished teachers at this madrasa, the prominent being his son Daud Ghaznavi. He travelled Afghanistan for the spread of the teachings of the Ahl-i-Hadith. He continued the father's tradition of reforming the Muslim society of all its accretions. He was so renowned for his scholarship that he did not even spare Sona-ullah Amritsari whom he called an apostate from Islam for his "Tafsir entitled Al-Qur'an bil Qur'an-ul-Rehman which according to Abdul Jabar was contrary to Shariat. However, his death in 1333 A. H. was mourned by all Muslim organizations in northern India.

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1. Moulana Abdul Hai, op. cit., p. 218., Mohammad Aziz Salafi, op. cit., p. 283.

Hafiz Abdullah Ghazipuri (1261--1338 A.H.)

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Born in 1261 A. H. at Azamgarh, Abdullah popularly known as Muhadith of Ghazipur, received his early education at home from his father Abdul Halim. The latter did not claim the property of his father, Daniyal Mori, a Hindu convert to Islam.

Abdullah memorized Quran at the age of twelve. On the eve of Mutiny he migrated to Ghazipur and permanently settled there until his death. In pursuit of his studies he went to Lucknow where he was brought up in the Hanafiya atmosphere at Farangi Mahal. Thus he studied from Rahmat-Ullah Lucknowi and Mufti Mohammad Yusuf. Then he moved to Delhi and studied, Quran Hadith, Logic, grammar and Usul-i-Hadith from Maulana Nazir Husain Dehlawi. After the completion of his studies he returned to Ghazipur and began to teach in the madrasa-i-Hashma-i-Rehmat, previously controlled by the Hanafis.

In the madrasa Hafiz Abdullah is said to have trained students in such a manner as to induce them to fight against the British in the frontier. He extended the sphere of influence of Ahl-i-Hadith to a wider circle in Ghazipur, though initially he faced a lot of opposition from the locals. He became the first President of Ahl-i-Hadith Conference. He died in 1338 A. H.¹

1. Meulana Abdul Hai Lucknowi, Nuzhat-ul-Khawatir, Vol. VIII, pp. 287--89., See also Ahl-i-Hadith, 4th April, 1913.

Moulana Mohammad Sayyid Banarasi:

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Born at Kanjaha (District Gujrat) in Punjab, Mohammad Sayyid originally belonged to the Hindu community of Kreshtriya. Before his conversion, he was known as Sardar Mul Singh. He accepted Islam at the hands of Moulvi Abdullah Sahib Lahori and assumed the name of Mohammad Sayyid. He was sent to Deoband where he strictly followed the Hanafiya school of Islamic thought. After receiving his education, he went to Delhi where he offered biat to Moulana Nazir Husain and subsequently joined the Ahl-i-Hadith.

After the completion of his studies Mohammad Sayyid went to Banaras and settled there permanently. In 1297 A.H., he established madrasa-i-Sayyidiya owing to which he earned fame among the Ulama of northern India. Financially helped by Nawab Sidiq Hasan, he established his printing press at Banaras. Although brought up in the Deobandi milieu he began to write against it. He compiled a work namely "Hidayat-ul-Martab" in refutation of Kashfu'l Hijab of Deobandi Ulama. Nawab Sidiq Hasan fixed Rs. 50/- per month in favour of Mohammad Sayyid and the latter continued to receive it even during the tenure of his wife, Nawab Shahjahan Begum. Mohammad Sayyid's activities made Banaras famous centres of Ahl-i-Hadith. He died in 1332 A.H. but his son Abdul Qasim continued his father's tradition.

1. Abdul Qasim Banarasi, Tazkir-u-Sayyid, Banaras, 1910.
This work is the biography of Mohammad Sayyid compiled by his son Abdul Qasim.

Moulvi Talfat Husain Azimabadi (1264-1334 A.H.)

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Born in 1264 A.H. at Mohi-ud-Dinpora in Azimabad, Moulvi Talfat Husain had his primary education from Hafiz Abdullah Ghazipuri, Bashir-ud-Din Qanuji and Sheikh Abdul Hai Lucknowi. Later he visited Delhi where he remained in the company of Moulana Nazir Husain for twenty seven years during which he learnt Siha-Sitta logic, Usul-i-Hadith and Tafsir-i-Jalalain. He went to Hijaz in 1300 A.H. with Nazir Husain but both were kept under police custody by the officials of the Government of Turkey for their close connections with the "Wahabis" of India.

Talfat Husain was one of the active members of the Ahl-i-Hadith. He published Ahl-i-Hadith literature through different medias. Firstly he established a 'Book Sale Depu' at Delhi where generally the works of Ahl-i-Hadith leaders were sold and, laterom, he set up Ansari Printing Press at Delhi where Ahl-i-Hadith works were printed. Not only this, he even established madrasa-i-Rujaz-ul-Klum. He died in 1334 at the age ¹ seventy.

1. Moulana Abdul Hai, op. cit., p. 94., Ahl-i-Hadith, 6th December, 1918.

Moulana Mohammad bin Ibrahim Junagarhi:

— 3 —

Born at Junagarh in Khatiwar, Mohammad received his early education from Moulvi Abdullah. From the very beginning of his career, he raised his voice against superstitious practices like tomb-worship saint-worship for which he had to face a determined opposition from the locals at Junagarh who resorted to social boycott against him. He was opposed tooth and nail even by the members of his family including his father. He moved to Delhi where he set up madrasa-i-Mohammadiya and issued Guldasat-i-Mohammadiya (later Akbar-i-Mohammadi).

The Moulana wrote as many as sixty works mostly against taqlid. All his works were named 'Mohammadi. When his activities were gaining ground in Delhi it was not looked with favour by Hanafis and even Kifayat Ullah the then President of Jamiat-i-Ulama-i-Hind turned against him. The Moulana Mohammad was forced to appear in the court of law at Calcutta in 1929 for his publications against taqlid. The most important of his works was Tafsir-i-Mohammadi.¹

1. Moulana Abdul Hai, op. cit., p. 397., Imam Khan Nowsherwi, op. cit., p. 186.

Shams-ul-Haq Dehamwi/Azimabadi (1273--1327 A.H.)

— 10 —

Born at Ramna in Bihar Shams-ul-Haq moved to Dehawala in 1857. At a young age he lost his father. He received his early education from Sheikh Mohammad Ibrahim, Asgar Ali Rampuri, Husain Bathwi and Lutuf Ali Bihari. In 1929 he moved to Lucknow where he learnt logic, grammar, fiqh besides Quran and Hadith from Fazl Ilahi Lucknowi. He reached Delhi in 1295 A.H. where he became a pupil of Moulana Nazir Husain Dehlawi. The original copy of the sanad received by Shams-ul-Haq from Nazir Husain on Hadith is preserved at Khuda Baksh Library Patna. Shams-ul-Haq's madrasa-i-Islah-i-Muslimeen, founded in 1317 A.H., also provided financial support to the Mujahidin movement.

The most important publication of Shams-ul-Haq was Gayat-ul-Maqasid, a translation of Abu-Daud, an authoritative work on Hadith. He died in 1327 at the age of fifty four¹.

1. Moulana Abdul Hai, op. cit., p. 183. His most of the works were kept at Khuda Baksh Library Patna.

Moulana Mohammad Ibrahim Siyalkotis

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Born at Siyalkot in Punjab, Mohammad Ibrahim was in his adolescence when he memorized the whole of the Quran. He received his early education at Amritsar from Ahmad-Ullah and then moved to Delhi where he became a pupil of Moulana Nazir Husain Dehlawi.

For the Ahl-i-Hadith, Mohammad Ibrahim's name is famous for his missionary activities. He spent most part of his life in doing the missionary work for the Ahl-i-Hadith. He visited various parts of India. However, his visit in 1923 to Kashmir was of vital significance for the Ahl-i-Hadith. He pleaded the case of the Ahl-i-Hadith in the court of law which was eventually won by the Ahl-i-Hadith in 1926.

Moulana Mohammad Ibrahim's role in the freedom movement of India is evidenced by his active involvement in the political programmes of the Jamiyat-i-Ulama-i-Hind. On behalf of the Jamiyat-i-Ulama-i-Delhi he collected a large sum of money at Calcutta for the Khilafat fund. His activities were not looked with favour by the British, who put him in prison for six months during the Khilafat Movement.

Ibrahim Siyalkoti served for some time as Secretary to the Ahrar-i-Islam Delhi. He often used the political conventions and meetings for propagating the cause of Ahl-i-Hadith. He was critical of Choudhary Zafar-Ullah Khan for his alliance

.../...

with the Ahmadiyas in one of the sessions of the Muslim League held at Delhi in 1932, though presided by Zafar-- Ullah Khan.¹

1. See Imam Khan, *op. cit.*, p. 172.

Abul Gasim Banarasi (1307--1377 A.H.):

— 10 —

Born in 1307 at Banaras. Abul Qasim learnt the Quran by heart, at a young age. Being the son of father Mohammad Banarsi, an influential alim, Abul Qasim had access to various literary institutions of India including those in Punjab, Bihar, Dehawwa and Delhi. His teachers included Abdul Minan Wazirabadi, Abdul Kabir Bihari, Shams-ul-Haq Dehan Dehawwi and at Delhi he learnt from Nazir Husain Dehlawi.

Abul Qasim laid the foundation of the Ahl-i-Hadith League in 1351 A.H. at Calcutta in one of the sessions of Jamiat Tabligh-i-Hind. He became its first President. During Khilafat and non-cooperation movements he took active part on behalf of the Ahl-i-Hadith, in these movements. Not only this, he stood as a main speaker at the various sessions held under the auspices of the Jamiat-Ulama-i-Hind and Ahrari-Islam. His political activities often led to his imprisonment. He died in 1377 A. H.¹

1. Abu Imam Kham, Nowsherwi, p. 356.

Moulana Abul Wafa Sona-ullah Amritsari
(1868 -- 1948 A. D.)

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Born in 1868 Sona-ullah's father Khazir Jee belonged to Doora (Tehsil Islamabad) in Kashmir. His ancestors belonged to Pandit family of Mantoos. Khazir Jee used to go Amritsar in connection with his pashmina business and in due course of time permanently settled there.

Sona-Ullah received his early education from Ahmad-Ullah Amritsari and Abdul Minan Wazirabadi and then moved to Deoband where he learnt Hidayat and other Islamic works from Mahmud-ul-Hasan. Among his classmates at Deoband were ~~Muhammad~~ Hakim Ajmal Khan, Obaidullah Sindhi and Ihtisham-ul-Haq Thanwi. At Kanpur he learnt from Moulana Ahmad Hasan at Faiz ul Kanpur -- a famous religious institution of India. During his studies in Delhi he obtained a sanad on Hadith from Moulana Nazir Husain Dehlawi, and subsequently joined the Ahl-i-Hadith movement.

The most important feature of Sona-Ullah's life was his tirade against Ahmadiyas and other contemporary socio-religious movements like the Aligarh, the Ahl-i-Qur'an the Arya Samaj, the Shia and the Bahais. He toured various parts of Northern India extensively with a missionary zeal. Whenever there arose any conflict between Ahl-i-Hadith and Hanafis in any part of northern India he often advocated the Ahl-i-Hadith cause in the court of law. In 1903 he issued his weekly paper Ahl-i-Hadith after the name of his party in which a separate column was

directed against the Ahmadiyas. Another paper Murga-i-Qadivyan was mainly directed against Ahmadiyas. He often entered into religious discussions with Ahmadiyas and Arya-Samajists for which he attained the title of Imam-ul-Munazirin.

It was mainly on account of Sona-ullah's sustained efforts that Ahl-i-Hadith Conference came into existence in 1906 of which he became the first Secretary. He opposed the Indian National Congress which according to him was dangerous to the Muslim interests in India. He urged Bengali Muslim leaders to remain vigilant against its activities. He accused Jahawar Lal Nehru for his inclination towards socialism. For his anti British activities, Sona-ullah was imprisoned in the Khilafat and non-cooperation movements. After partition of 1947 he settled at Sirguda in Pakistan and died in 1948.¹

1. Sona-Ullah, Tafsir-i-Sanai, Preface., Moulana Abdul Hai, op. cit., p. 90.

APPENDIX --- II

The list of the Ahl-i-Hadith Madrasas in Northern India is given below:

<u>S No</u>	<u>Name of the Madrasa</u>	<u>Date of Establishment</u>	<u>Place</u>	<u>Name of the founder</u>	<u>REMARKS</u>
1	2	3	4	5	6
1.	<u>Madrasa-i-Punjab</u> <u>Katra</u>	1114 A.H. / 1703 A.D.	Delhi	Bequm Alamgiri	Defunct
2.	<u>Madrasa Mian Sahib</u>	1273 A. H/ 1857 A. D.	Delhi	Moulana Nazir Husain	Defunct
3.	<u>Madrasa-i-Riyaz-ul-Ulum</u>	1302 A.H/ 1885 A. D.	Delhi	Moulana Taltash Hussain Azimabadi	Defunct
4.	<u>Madrasa-i-Alijan</u>	1309 A. H/ 1892 A. D.	Delhi	Moulana Mohammed Bashir Sahswani, it till 1947 A. D. was founded by the members of Haji Ali Jan family.	Remained in force till 1947 A. D.
5.	<u>Madrasa-i-Dar-ul-Huda</u>	---	Delhi	Hafiz Abdullah Chapra	Remained in force till 1947 A. D.
6.	<u>Madrasa-i- Dar-ul-Saleem</u>	---	Delhi	Haji Mohammed Umar Salem	Remained in force till 1947 A. D.

1	2	3	4	5	6
7.	<u>Madressa-i-Sabul-Salem</u>	---	Delhi	Hajji Mohammad Umar	Remained in force till 1947 A. D.
8.	<u>Madressa-Dar-ul-Kiteeb wa Sunnah</u>	1325 A.H/ 1907 A.D.	Delhi	Moulana Abdul Wahab Multani	It has served as the main centre of <u>Anjuman-i-Gurba-i-Ahl-i-Hadith</u> .
9.	<u>Madressa-i-Dar-ul-Hadith Rahmaniya</u>	1329 A.H/ 1911 A.D.	Delhi	Hajji Abdul Rahman and Ate-ur-Rahman	A famous madressa of Ahl-i-Hadith retreated separate from Hajaz and Nadjd.
10.	<u>Madressa-i-Rashidiya</u>	1345 A.H/ 1927 A.D.	Delhi	Hajji Abdul Rashid	Prominent products. (Sayyid Taqriz Ahmad and Moulana Mohammad Sahib).
11.	<u>Madressa-i-Sayyidiya</u>	1350 A.H/ 1932 A.D.	Delhi	Moulana Abu Sayyid Sharf-ud-Din Bohlawi	Defunct
12.	<u>Madressa-i-Faiziya</u>	1351 A.H/ 1933 A.D.	Delhi	Fayaz-ud-Din Sahib	Only Arabic knowledge was imparted to the students.
13.	<u>Madressa-i-Jamia Azam</u>	1355 A.H/ 1937 A.D.	Delhi	Abdul Haq	Remained in force till 1947.
14.	<u>Madressa-i-Zubaidiya</u>	---	Delhi	Hajji Ahmad-ud-Din Ambalwi	Remained in force till 1947.

1	2	3	4	5	6
15.	<u>Medrass-e-i-Dar-ul-Ulum</u>	1347 A.H/ 1929 A.D.	Maewat Shekawa	Hafiz Hamid-Ullah Sahib, Dy. Secre- tary All India Ahl-i-Hadith Conference	---
16.	<u>Medrass-e-i-Dar-ul-Huda</u>	1270 A.H/ 1854 A.D.	Shirpati Genj District Basti(U.P.)	Moulana Obaidullah	Among prominent products were (M. A. Sayyid and Moulvi Mohammad Ibrahim Rehmani).
17.	<u>Medrass-e-i-Islamia</u>	1309 A.H/ 1892 A.D.	Dabawia Basti(U.P.)	Abdul Rezaq Sahib Samrawi	Remained in force till 1921.
18.	<u>Medrass-e-i-Islamia Jammal</u>	1943 A.D.	Talobi Bazar Basti U.P.	Moulana Jaish Mohammad Mazshari	---
19.	<u>Medrass-e-i-Mohammediya</u>	1334 A.H/ 1915 A.D.	Biram Tola Atawa(U.P.)	Abdul Hamid Atawil	Remained in force for a short period.
20.	<u>Medrass-e-i-Mohammediya</u>	1328 A.H/ 1910 A.D.	Farqaabad (U.P.)	Hajji Abdul Rauf	It continues to function.
21.	<u>Medrass-e-i-Neswa</u>	1933 A.D.	Qasim Farqaabad (U.P.)	Hajji Mohammad Ayub	Continues to function.

1	2	3	4	5	6
22.	<u>Madrasa-i-Dar-ul-Hadith</u>	1291 A.H/ 1869 A.D.	Mohalla Khandaq Meerut (U.P.)	Sayyid Amir Hasan Sahib Sahswami	Defunct
23.	<u>Madrasa-i-Masjid-i-Shah Ghulam Ali</u>	---	Sahswam Bodiyum (U.P.)	---	---
24.	<u>Madrasa-i-Tadris</u>	---	Amrohi Muradabad (U.P.)	Moulvi Mohammad Rajab Ali	---
25.	<u>Madrasa-i-Ahl-i-Hadith</u>	1304 A.H/ 1887 A.D.	Hat amabed Buland Shahar Sidiq (U.P.)	Moulana Mohammad Sidiq	Remained in force till 1947.
26.	<u>Madrasa-i-Tadris</u>	---	Shahjhaanpur (U.P.)	Moulvi Kifayat-Ullah	Remained in force till 1930.
27.	<u>Madrasa-i-Hidayat ul-Islam</u>	1938 A.D.	Mohalla Kegziyan Madrupur Rajasthan	Moulvi Mohammad Umar	Continues to function.
28.	<u>Madrasa-i-Salamat Ullah Jairajpuri</u>	---	Jairajpur Azamgarh (U.P.)	Moulana Salamat-Ullah Jairajpuri	It remained in force till 1904.
29.	<u>Madrasa-i-Moulvi Faiz-Ullah</u>	---	Mowlvi Azamgarh (U.P.)	Moulvi Faiz-Ullah Sahib	Prominent products (Moulana Husein-Uddin, Mouliana Shibli, Numani and Abdul Rehman Mubarakpuri)

1.	2.	3.	4.	5.	6.
30.	Madrasa-i-Jamia-i-Rehmaniya	1312 A.H/ 1895 A.D.	Madanpore Banaras (U.P.)	Hafiz Abdul Rahim, Hafiz Mohammed Ayub Hafiz Abdul Rehman etc.	It was first named <u>Masbah-ul-Huda</u> . In 1933 it was named as <u>Jamia Rehmaniya</u> . Continues to function.
31.	<u>Madrasa-i-Islamiya</u> <u>Sayyidiya</u>	1299 A.H/ 1877 A.D.	Daraganj (Banaras U.P.)	Moulana Mohammed Sayyid Hayat	Prominent products (Abdul Qasim Banarsi, Moulana Sayyid Abdul Kabir Bihari and Qamar Sahib Banarsi)
32.	Madrasa-i-Shahid	---	Banaras (U.P.)	Moulana Mohammed Hayat	Remained in force till its founders death in 1349 A.H.
33.	<u>Madrasa-i-Islahiya</u>	1339 A.H/ 1921 A.D.	Bara Ghazipur (U.P.)	Bara Ghazipur Moulana Abdul Khabir Sadiq-Puri	It was famous for Arabic education.
34.	<u>Madrasa-i-Madinat-ul-Ulum</u>	1312 A.H/ 1895 A.D.	Priya Narayampur Gargh (U.P.)	Priya Narayampur Partabgarh (U.P.)	Moulana Sonsaullah Amritsari and Saif Banarsi
35.	<u>Madrasa-i-Jamia</u> <u>Sirai-ul-Ulum</u>	1315 A.H/ 1907 A.D.	Budayar District Gonda (U.P.)	Moulana Abdul Rehman Sahib Mubarakpuri	It came under the supervision of Moula Mohammed Iqbal Rehmani in 1940.

1.	2.	3.	4.	5.	6.
36.	<u>Madrasa-i-Dar-ul-Huda</u>	1938 A.D.	Gedariya Rampur Gonda (U.P.)	Choudhary Malik Mohammad Ismail	Continues to function.
37.	<u>Madrasa-i-Islamia Fazul-Ul-Uloom</u>	1323 A.H/ 1905 A.D.	Allah Nagar Gonda (U.P.)	Abdul Rehman Mubarakpuri and Ilahi Baksh	Continues to function.
38.	<u>Madrasa-i-Mohammediya</u>	1318 A.H/ 1900 A.D.	Deyoriya (U.P.)	Moulana Mohammad It continues to Ansari Machli- Shari	
39.	<u>Madrasa Al-Jamiyat- ul-Islamia Fazil Am</u>	1320 A.H/ 1902 A.D.	Mounath Ban- jan District Azamgarh (U.P.)	Mlyan Wali-Ullah Haji Wali Mohammad and Taj-ud-Din	Continues to function.
40.	<u>Madrasa-i-Aliya Arabia</u>	1285 A.H/ 1868 A.D.	Mounath Banjan Distt: Azamgarh (U.P.)	Faiz-Ullah Sahib Mowl	Continues to function.
41.	<u>Madrasa-i-Arabia Dar-ul-Talim</u>	1330 A.H/ 1912 A.D.	Mubarakpur Azamgarh (U.P.)	Moulana Abdul Rehman Mubarak- puri	Continues to function.
42.	<u>Madrasa-i-Mohammediya Mowl</u>	1338 A.H/ 1918 A.D.	Khaidupora Azamgarh (U.P.)	Haji Mohammad Ali Haji Abdul Aziz	Continues to function.

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43. Medressa Anwar-ul-Ulum 1940 A.D. Amro Azamgarh (U.P.) Moulana Nazir Ahmad Amlowi Continues to function.

44. Medressa-i-Tadris 1276 A.H/ 1860 A.D. Qasur Punjab Moulana Ahmad Ali Remained in force till 1947.

45. Medressa-i-Mohammediya 1310 A.H/ 1902 A.D. Lakhokai Hafiz Barak-Ullah Punjab

46. Medressa-i-Gheznavi 1337 A.H/ 1919 A.D. Amritsar Abdul Gafur Ghaznavi It was first named Tadris, then Taqwiyat-ul-Islam.

47. Medressa-i-Dar-ul-Ulum 1336 A.H/ 1918 A.D. Masjid-i-Qads Moulvi Mohammed Yusuf Kanpuri Remained in force till 1947.

48. Taid-ul-Islam --- Amritsar Moulana Ahmadullah Amritsari Remained in force till 1947.

49. Medressa-i-Tadris --- Qadir Abad Multan Punjab Moulana Abdul Razzaq Tawab Salefi Remained in force till 1947.

50. Medressatul Sunnah 1330 A.H/ 1912 A.D. Hamidpur Sialkot Punjab Moulvi Mohammad Ibrahim

1	2	3	4	5	6
51.	<u>Madrasa-i-Dar-ul-Hadith</u>	1916 A.D.	Mianapura Sialkot Punjab	Moulvi Mohammad Ibrahim	---
52.	<u>Madrasa-i-Dar-ul-Hadith</u>	---	Wazirabad Distt. Gujrat- wala Punjab	Hafiz Abdul Miner Wazirabadi	---
53.	<u>Madrasa-i-Tadriss</u>	---	Gondwanwala District Gujranwala (Punjab)	Hafiz Mohammad Sahib	---
54.	<u>Madrasa-i-Hamidiya</u>	1349 A.H.	Jaswal District Shahpur Punjab	Moulvi Abdul Gafur	Remained in force till 1947.
55.	<u>Madrasa-i-Mohammediyah</u> <u>Markaziya</u>	---	Gujranwala Punjab	Moulvi Alau- dd-Din	It remained in force till 1947.
56.	<u>Madrasa-i-Tadriss</u>	---	Suhidra Gujran- wala Punjab	Moulvi Abdul Hamid	Remained in force till 1959.

AFFIX -- III

The list of the Ahl-i-Hadith Papers in Northern India:

<u>S No:</u>	<u>Name of the Paper</u>	<u>Name of the Editor</u>	<u>Script</u>	<u>Place of publication</u>	<u>Date of publication</u>	<u>REMARKS</u>
1.	<u>2.</u>	<u>3.</u>	<u>4.</u>	<u>5.</u>	<u>6.</u>	<u>7.</u>
1.	<u>Ishratu Sunna</u>	Moulvi Abu Sayyid Mohammad Hussain Batalwi	Urdu	Batala District Gurdaspur Punjab	1876/monthly	Defunct
2.	<u>Nusrat-ul-Sunnat</u>	Moulvi Mohammad Sayyid and Sayyid Abdul Kabir Bihari	Urdu	Banaras(U.P)	1883/monthly	It served Ahl-i-Hadith cause for about forty years.
3.	<u>Ahl-i-Hadith</u>	Moulana Son-e- Ullah Amritsari	Urdu	Amritsar	1903/weekly	It had a large circulation among the Ahl-i-Hadiths and its publication continues in Pakistan.
4.	<u>Al Huda</u>	Moulvi Mohammad Ibrahim Sialkoti	Urdu	Sialkot	---/monthly	It was edited mainly against Christian missionaries.

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5. Murqa-i-Qadiyan

Sohaa-Ullah
Amritsari

Urdu

Amritsar

1907/monthly

It was edited
mainly against
Ahmadiyees
(defunct).

6. Musalman

Sohaa-Ullah
Amritsari

Urdu

Amritsar

1908/weekly

It was edited
mainly against
Arya Samajists
(Defunct).

7. Musalman

Abdul Majid

Urdu

Suhidra
(Punjab)

1920/monthly

It served Ahl-
i-Hadith cause
for about half
a century.

8. Mohammed Jumaghazi

Mohammed Jumaghazi

Urdu

Delhi

1922/Fort-
nightly

Continues to
function.

9. Tauhid

Mohammed Deaud
Ghazaavi

Urdu

Amritsar

1927/weekly

Defunct

10. Nazara

Abdul Majid
Meerut-i

Urdu

Meerut

---/monthly

Defunct

11. Muhaddith

Moulvi Ghaidullah
Mubarakpuri and
Nazir Ahmad Amlawi

Urdu

Delhi

---/monthly

Continues to
function.

1	2	3	4	5	6	7
12.	<u>Riyaz-ul-Fauhida</u>	Moulvi Abdul Dehman Umarpuri	Urdu	Delhi	1936/monthly	Defunct
13.	<u>Ahl-i-Hadith Gazette</u>	Moulvi Abdul Majeed Bihari	Urdu	Delhi	---/monthly	It served the Ahl-i-Hadith cause for forty years.
14.	<u>Tanzim-i-Ahl-i-Hadith</u>	Hafiz Abdullah	Urdu	Ambera	---/weekly	It was one of the famous papers of Ahl-i-Hadith of Punjab. (Defunct).
15.	<u>Muslim</u>	Moulana Ghulam Nabi Mubarak	Urdu	Srinagar	1940/monthly	Continues to function.

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